

THE
CHRISTIAN JOURNAL,
 AND
LITERARY REGISTER.

No. 3.]

MARCH, 1829.

[VOL. XIII.]

For the Christian Journal.

Messrs. EDITORS,

A friend has just put into my hand a tract, (with a request that some notice be taken of it in the *Christian Journal*,) purporting to have been written by a respectable EPISCOPALIAN of CHARLESTON, SOUTH-CAROLINA, and bearing the rather awkward title of "A TRACT on the Subjects of, and Mode of Administering, the Christian Sacrament of BAPTISM."

On opening this TRACT, I discover that its observations are distributed into sections, under the following heads:—1st. *Introductory Remarks* upon the Origin and Early Character of the Church of God, &c.; 2dly. *Objections to the Baptist Scheme*; 3dly. *On the Obligation to bring Infants to be baptized*; 4thly. *The Advantages of Infant Baptism*; 5thly. *The Objections to Infant Baptism, considered*; and, 6thly. *The Mode of Baptism, considered*. This arrangement, I conceive to be at once convenient and judicious; placing the subject distinctly and in a very natural order before the mind of the reader. Although little originality can be looked for in the discussion of a subject identified with the very existence of the Christian Church, and which has already passed under the pens of its ablest friends and advocates; yet, it is believed, that in the present TRACT there is sufficient, aside from the general importance of the matter discussed, of peculiar interest and excellence to repay very amply its attentive perusal, and to authorize the wish for its wide circulation. The subject is treated with eminent *simplicity*, *brevity*, and *force*. The style is sufficiently *simple* for the comprehension of the most ignorant, and yet sufficiently elevated, not to offend the taste of the most refined and fastidious—

VOL. XIII.

while, in the narrow compass of 32 duodecimo pages, it presents nearly all that a Christian need to know on the highly interesting subject of INFANT BAPTISM. And as to the *force* of the various arguments and illustrations employed, I think it must be *felt*, if not acknowledged, by the objectors to the practice so well defended.

There is one passage, however, and that on the first page, which, to say the least, is not *guardedly* enough expressed. The passage is the following:—

"The date of the separation, between the church and the world, is the transaction when 'the Lord had respect unto Abel and to his offering, but to Cain and his offering he had not respect.' Seth succeeded Abel, and his family were classed with the church, while Cain and his family were classed with the world. The 'sons of God' belonged to the former, and 'the daughters of men,' to the latter class, and their union was the occasion of that corruption which was punished by the deluge. The church and the world being thus mingled, the Almighty separated, to be the founders of a new society of his chosen people, Noah and his family."

What I conceive to be *objectionable* in this passage is, that the writer seems to attribute the early separation of the church from the world as an *act* of the Almighty, rather than as the natural consequence of the wickedness of men—and to maintain that a new society or church was formed in the family of Noah from the corrupt and commingled mass of the old church and the old world. Now it appears to me, that the church has ever been the same since its origin, immediately after the fall; and that Cain separated himself from it, by not complying in his sacrifice with its characteristic and divinely appointed

rites and ceremonies; and that the only alteration it has undergone since the deluge, consists not in its re-establishment, but in the change of its initiatory rites, and of the required external duties of its members.

Abating this single passage, the writer of this communication can perceive nothing in the tract at which the most scrupulous theology need be startled, and much, *very much* by which *most* may be instructed, and *all* edified and strengthened in the faith.

My present time and limits will not admit of furnishing to your readers, even an analysis of this excellent tract. Let the following interesting, important, and impressive paragraph, found under the 4th section, serve as a specimen:—

"It reminds the parent, the minister, and Christians in general, of their respective obligations to the young, and in a manner peculiarly impressive. By a divinely instituted ordinance, they are taught that the spiritual welfare of the child has the strongest claims on their attention; that it is a far more important concern than the cultivation of his intellectual and physical powers; that it is a concern with which the Almighty has condescended to interest himself; and that measures for promoting it ought to be commenced at the earliest period of life, while the heart is yet tender, and least occupied by sin. They are reminded that, in the important undertaking of preparing the child for a happy immortality, God has chosen to employ several instruments; the persons who present the child at the font, viz. the sponsors; the ministers of the church, under whose especial care the child is placed by the act of baptism; and the congregation in general, whose vigilance, as there may be occasion, and constant prayers, and good example, are to be employed in his favour. It is not easy to conceive of a ceremony more instructive, not only to the parties concerned, but to all the spectators, than infant baptism. The sinfulness of human nature; the necessity of the atonement of the Son of God, and of the renewing of the Holy Ghost; the worth of the soul, the salvation of which, the true friends of the child

should be anxious to promote, and to which purpose they should direct their efforts, almost as soon as he is born, are among the important truths declared most significantly, by this highly interesting ceremony. But my present design is to consider the utility of infant baptism, not so much with respect to parents, guardians, ministers, their fellow Christians, and the community in general, as with respect to the infants themselves. It is sometimes asked, (and in a manner indicating a belief on the part of the proposer that the question cannot be satisfactorily answered,) 'What is the use of baptism to an infant?' Now, it is proper to premise, that even if this question could not be answered, the utility of baptism to *every one* of its partakers would not be doubtful; or the obligation of administering it to infants, in the least degree weakened. There may be uses of a divine ordinance, which God may not choose to make known to his creatures, and it is their duty to comply with *his will*, without inquiring into the expediency of their doing so. Certain it is, that disobedience will expose them to the divine displeasure, and that obedience will be amply rewarded. This objection is sometimes stated thus:—'Are not many baptized infants as destitute of real religion as others, and many unbaptized infants brought up in Christian knowledge equally as well as the baptized ones?' It has been well answered, 'Are not many baptized *adults* as destitute of religion as heathens? Are not many who were baptized in infancy, as gracious and holy as those who have been baptized in adult age?' Such objections, if they have any weight, would invalidate all the divine ordinances, for that some who neglect these ordinances are better than some who comply with them, that is, externally, is undeniable. But the proper inquiries are, Would not the good men who neglect ordinances, be better if they had used them? Are they not guilty before God for not complying with them? But it is not necessary to dwell on these views of the subject, since the question, supposed to be so difficult, admits of a direct reply.

"Six uses of baptism to an infant

may be mentioned. The first is, that it strengthens in the mind of his parents the sense of their obligation, with respect to his religious education. Any measure which enforces, in the smallest degree, parental duty, is useful to the child. But baptism calls parents to their highest duty, that which relates to the soul. In that ordinance, God himself speaks, and, by a visible sign, adapted to affect both the mind and the heart, persuades them to a service the most valuable which they could possibly perform for their child, that of guarding him from sin; guiding him in the path of virtue, which is the path of peace and pleasantness; and preparing him, under divine grace, for immortal felicity and glory. An ordinance which thus instructs and incites the parents, cannot but be a great benefit to their child. The second advantage is this; it raises up new friends for the infant, new physicians for his soul, new monitors against sin, and new helpers on the journey to heaven. Reference is here made, not merely to the sponsors, with which, according to the regulations of our Church, the baptized infant is provided. The minister and the whole flock are, in a sense, the sponsors of every infant introduced into their fellowship, that is, they are under an implied engagement, 'to watch for his soul as those who must give account,' and to promote, each in his proper sphere, his spiritual health, and growth, and happiness. By the act of baptism, there is a covenant formed, as between the Almighty and the infant, so also between the latter and the Church, he engaging by his sureties, to heed the voice of the Church, and the Church engaging to bless him with her sympathy, her counsel, the light of her example, and her daily prayers. And shall it be said that baptism, whereby the infant is entitled to the 'communion of the saints,' among whom he now is numbered; to their intercessions at the throne of grace, and to the pastoral care of the ministers, as now one of the lambs of the flock, is of no use to him? With far more propriety, might it be said, that the tender nurse, the skilful physician, and the wise teacher, whom

you are careful to provide for him, at so much cost, are of no use. With the unbaptized infant, the Church has no other concern, than with infants in general. The baptized, whether young or old, sustain a relation to the Church, which cannot but be of great advantage to them, unless we deny the importance of nipping sin in the bud, and planting the seeds of virtue before the heart is overrun with weeds; unless we deny the usefulness of religious friends, of ministerial superintendence, and of those prayers of the righteous, which God himself hath declared avail much.

"The third advantage is this; by baptism, the infant is introduced into the best of schools, for it was founded by God. The Church is a school in which the lessons are divinely ordered, and the instructors divinely appointed, and proficiency is certain, for a divine blessing will crown with success, the efforts made in conformity to the divine directions. Now, if the discipline of the body and the mind be important, much more is the discipline of the immortal part of our nature. And if the judicious parent commences the former almost from the birth, he has a better reason, for commencing the discipline of the latter, at an equally early period, even the recommendation of the most wise God. As it cannot but be useful to the child, to treat him according to the plan of education, suggested by divine wisdom; to introduce him into the school, mercifully provided for him by his heavenly Father; baptism, the incipient measure in that divine plan, and the act of initiation into that school, cannot but be useful to him.

"The fourth advantage of baptism to the infant is, that it will strengthen, in due season, in his mind, the sense of religious obligation. Who can doubt that piety in the heart of Samuel was strengthened by the information that, when yet an infant, his pious mother had dedicated him to the Lord in his holy temple? There are many considerations suggested by his baptism in infancy, which might be advantageously used for awakening, in an ingenuous youth, a lively sense of the supreme

importance of religion, and for supplying him with the strongest motives to 'abhor that which is evil, and to follow after holiness.' Tell him that the first building into which he entered from the parental threshold, was none other than the house of God; that in the holy temple, in the presence of men and angels, he was solemnly dedicated to the divine service; that the whole congregation, on that occasion, made intercession with God for his virtue and salvation; and that kind friends then bound themselves by a deliberate promise, to bring him up to lead a godly and a Christian life. Tell him of the solicitude, in his behalf, manifested by his pious parents, and the sympathy of those present at that interesting moment, when the minister took him into his arms; commended him to the covenant mercy of God the Father, the Son, and the Holy Ghost; and exhibited him to the assembly, as now pledged by the sign of the cross, never to be ashamed of the gospel, and to continue 'Christ's faithful soldier and servant unto his life's end.' Meditation on such a scene and transaction, cannot but be spiritually beneficial as to all, so in particular to the person most immediately concerned.

"Besides, it is profitable to young children to have an early pre-engagement laid upon them, which, without the highest baseness and ingratitude, they cannot afterwards retract. No person of common ingenuousness, who hath any sense of honour, or any tolerable degree of conscience within him, can, without shame and horror, break those sacred bonds asunder, by which he was bound to God in his infancy, when he comes to years of understanding; but, on the contrary, will think himself in honour and gratitude bound to own, and stand to the obligation which he then contracted, when he was graciously admitted to so many blessings and privileges, before he could do any thing himself towards the obtaining of them, or understand his own good.*

The fifth advantage of baptism to an infant is, that it may procure for

him a measure of divine grace. 'Be baptized every one of you,' says St. Peter, 'and ye shall receive the gift of the Holy Ghost.' 'It must not be said, that this precious gift cannot be participated by the infant, since St. Peter proceeds, 'for the promise is to you and your children.' What promise? If you refer it to the words immediately preceding, then here is a direct declaration, that the Holy Ghost will be given to the children.' But if you refer it to the first clause of the sentence, thus, 'Be baptized—for the promise is to you, and your children,' then we are here taught, that the great promise of the gospel, viz. redemption through Jesus Christ, is held forth to children, as well as their parents, and therefore the *sign* and *seal* of that promise, viz. baptism, is to be participated by them, and therefore the effect of that seal, viz. the gift of the Holy Ghost, will be received by them also.

But where is the difficulty of conceiving, that infants may receive the influences of the Holy Ghost? They need the purification of the Holy Ghost, for man is *born* in sin. Are they comparatively too innocent? The wise man declares, that 'into a malicious soul, the Holy Spirit will not enter, and that he will flee from deceit.' Is there any *necessary* connection between these sacred influences, and a mind at full maturity, so that no other mind is susceptible of them? That infants can have no consciousness of those influences, can be no argument against their having them, for adults are certainly moved by the Spirit, at times, without their being conscious of his presence. The infant temper may certainly exhibit some fruits of the Spirit, 'love, joy, peace, gentleness, long-suffering, and goodness.' But there is no occasion to resort to reasoning when we have facts. We are expressly told, that 'John the Baptist was filled with the Holy Ghost, even from his mother's womb.' The infant, by circumcision, was made a child of God, and so a partaker of the influences of his Spirit. In like manner, under the Christian dispensation, by the instrumentality of the ordinance of baptism, he is made 'a child of God,' and therefore a

* * London Cases, p. 447."

sharer in that privilege of God's children, the sanctification of the Holy Ghost.

"The unconcious infant in Egypt, in the use of a means of divine appointment, (viz. the sprinkling of blood on the door-posts) by virtue of the faith of his parents, received a temporal blessing, even deliverance from the destroying angel. In like manner, in the use of another divinely appointed means, viz. baptism, by virtue of the faith of his sponsors, he receives a spiritual blessing, even the aids of the Holy Spirit. Now if there were no other benefit to be expected from this ordinance, this alone would afford an irresistible motive for seeking it in behalf of infants, for to be 'without God' is indeed a sore evil, and to have his Spirit with us a most precious privilege.

"The sixth advantage of baptism to an infant is, that thereby he is made a member of the Church.

"Baptism is the appointed means of admission into the Church, and the Church the appointed means of admission into heaven. It would be incorrect to say that no one could be admitted into heaven but by passing through the Church, or in other words, without baptism. But it is wise, as for adults, so also for infants, to rely rather on the ordinary and covenanted, than on the extraordinary and uncovenanted mercies of God. A wilful neglect of the prescribed means for securing the divine favour is a great sin, as a faithful use of them will have a sure reward."

A CHURCHMAN.

For the Christian Journal.

A High Churchman's Account of his Principles.

Messrs. EDITORS,

A subscriber begs leave to send you, for publication, the following letter.

A Letter to a Friend relative to High Church Principles.

My dear FRIEND,

As you have paid me the compliment of considering me a high churchman, and request of me an account of the principles which constitute one, I sit down, with pleasure, to reply.

Were I asked the source whence the high churchman derives his distinctive principles, I would reply, without any hesitation, and after the most attentive consideration of the subject, and humble prayer for an enlightened understanding of it, *The Bible, and the Standards of the Church.* And I would desire to say this in all humility of heart, and with humble gratitude for what I trust has been the result of the guidance of God's grace.

Such, however, is the equally sincere and honest persuasion of every pious member of our church, in reference to views which may differ materially from my own. It will, therefore, be in fuller accordance with your object, to state the particulars of the principles for which I humbly hope I have such high sanction.

You ask *my own* views of high church principles. I proceed, therefore, to give them. In doing this, I know not how I can answer your object better than by arranging my remarks under heads suggested by the charges which are brought against high churchmen. These are—*Departures from evangelical faith—Formalism—and Illiberality.*

High churchmen are accused of departing from the integrity of evangelical faith, by detracting from the doctrine of man's depravity, and the necessity, thence arising, of the renewing and sanctifying influences of divine grace, and of the vicarious merit of a divine Redeemer.

To this charge let one humble individual, who professes to be a high churchman, be allowed to reply.

I have now in my hand the "Washington Theological Repertory" for December, 1828. On page 558, I see a view of human depravity accurately describing my own view of it—"utter depravity, *per seipso*, and independently of what divine grace has done for him and in him." This I cordially believe to be the truth on the subject of human depravity—that it is "utter," independently of the interposition of divine grace. I hesitate, however, to say that this depravity is in fact *total* in any human being. I cannot conceive of total depravity which admits

the possibility of choosing the good, and refusing the evil. And yet the power of this choice, as appears by the whole current of scripture, every human being has; else he would not be a moral agent, and therefore not a fit subject of the calls and warnings of holy writ. That he has this choice, however, is not "*per seipso*," of any merit of his own, or any original benefit of his nature; but because "of what divine grace has done for him." Divine grace interposed to raise our first parents from the utter depravity and ruin which they had incurred, and place them again in probation for heaven, with the moral agency inseparable from probation, and spiritual influence sufficient for the proper direction of that moral agency, and for using the appointed means of its renewing, sanctifying, and saving efficacy. And through the same divine grace, every descendant of Adam inherits these privileges, and is thus brought into a state raised, by God's mercy, above the total depravity incurred by the fall.

So much, however, of the curse is justly allowed to remain, that this probation is to be prosecuted in the face of much opposition, and this moral agency to struggle with many and great difficulties, owing to the sad consequences of human depravity upon man's passions, affections, and dispositions. "Very far gone from original righteousness, and of his own nature inclined to evil;" and with an "infection of nature," which "deserveth God's wrath and damnation," and whereby "the flesh lusteth always contrary to the Spirit;"* he has to maintain a perpetual warfare with temptations without, and weakness, frailty, and corruption within. Nor can this be at all effectually maintained, or so as to warrant any hope of divine acceptance and reward, until his heart is so changed by that grace of God which is offered him, and which he is to accept and improve, that the main current of his affections is turned towards God, his main devotion is given to spiritual and eternal things, and he has become a new creature.

Not a perfect one, indeed, for in this world, this never can be; but so renewed as to experience, and to manifest, that his main solicitude, anxiety, and care are directed heavenward. The first movement towards this blessed change, is by that preventing grace, or grace preceding and producing holy resolves and efforts, which, by virtue of the universality of Christ's redemption, is given to every man to profit withal; and every step of advancement towards it, and that daily renewal which is essential to the maintenance of it, are the result of aiding and directing grace, without the continual influences of which man must relapse into his miserable state by nature. And after all, so weak and depraved is the instrument by which the grace of God thus works, that all boasting necessarily excluded, there is no merit in man's best services, but all his hope can be only in undeserved divine compassion, through a Saviour embraced by a true and living faith.

These views would well admit of enlargement. That, however, would be inconsistent with the time which I can now give. I believe them to be those of the great body of high churchmen. May we not, then, think that in Christian candour and fairness, we ought, in the just and genuine meaning of the terms, to be owned as *evangelical brethren*.

Another charge brought against us is *formalism*, or setting too high a value on the forms and outward exercises of religion. If this were true to the extent of making them a dispensation from the weightier matters of evangelical piety, and the power of godliness, it would indeed be a grievous fault, and grievously ought we to expect to be called to answer for it. I trust, however, that such is not known to be the case with high churchmen as a body, or, to any extent warranting the charge against the body, with individuals of them. And without such knowledge, surely we have a claim upon Christian charity. There may, indeed, be high churchmen, with regard to whom the charge is true. There may be those who, in indifference to the *spirit*, may be high in their

* Article ix.

praise of the *forms* of religion; as well as those who, talking much of the doctrines of grace, may show strange disregard for the practical requisitions of religion and morality. In neither case, however, would it be just to charge whole bodies of men with the faults of a few individuals.

The high churchman professes, indeed, a strong attachment to the forms of religion; but it is because of the efficacy which God is pleased to allow them, when duly observed, as means and conditions of his grace and mercy. He believes that in Jesus Christ only are to be found sanctification and salvation; and that, therefore, if we would be sanctified and saved, we must be united to Christ. He sees in scripture that this union is to be both external and internal. Men are to become Christ's disciples, not only by choosing him, being willing to be taught by him, and professing faith in him, but by being baptized.* He cannot, therefore, as this is a command of Christ, see how any human being can claim exemption from it, or be, in any other way, acknowledged as Christ's disciple. With St. Paul, then, when speaking of those who "have put on Christ," that is, become Christians, he can assert this of none but "as many as have been baptized into Christ."† He, therefore, fully accords with the doctrine of his church, when she draws a distinction between "*Christian men*," and "others that be not *christened*."‡ He, therefore, candidly professes to hold baptism in very high esteem indeed, as the divinely appointed mode of becoming Christ's, or Christians. Thus being Christ's, or Christians, he sees represented, in various parts of the New Testament, as being members of Christ's body or church; and this body or church as being the appointed medium for the conveyance of the blessings of grace and salvation. As when being "made to drink into one Spirit," is represented as connected with being "baptized into one body;"§ when that "one body" is represented as the ground on which Jews

and Gentiles meet in the possession of the true religion, and in their union with which they "both have access, by one Spirit, unto the Father," and growing "unto an holy temple in the Lord," become "an habitation of God through the Spirit;"* when the ministry, through the medium of "the edifying of the body of Christ," is represented as the mean of "the unity of the faith, and of the knowledge of the Son of God," and of our growing "up into Christ," and thus progressing, through grace, "unto the measure of the stature of the fulness of Christ;"† when the blessings of God, through Christ, to his people, are represented as Christ's, having "loved the church, and given himself for it," and his nourishing and cherishing it;‡ when "not holding the Head," that is, separating from the body, or church, is represented as the source of grievous departures from the truth; and the contrary as the mean of increasing with the increase of God;§ and when this "church of the living God" is represented as "the pillar and ground of the truth."|| Other proofs to the same end might easily be multiplied.

The high churchman, therefore, candidly professes to think the church of Christ a subject of the greatest importance, and entering into the very essence of Christ's religion. He thinks that it is the natural result of a true and living faith in Christ, and of a sole and sincere dependence on his saving grace and mercy, to seek that grace and mercy in the way which he has appointed. That way, the holy scriptures tell him, is fidelity in the covenant relation to him, which God has established for man in the membership of his church. Where is this church? and how am I to be certified that I am in it? are, therefore, in his estimation, inquiries of vital importance. The standards which he professes to believe, and to which, if a minister, he is bound to conform his preaching, declares that church to be characterized by the due preaching of God's word,

* St. Matthew xxviii. 19. where "teach" means *make disciples of*.

† Galatians iii. 27.

‡ Art. xxvii.

§ 1 Cor. xii. 13.

* Ephes. ii. 13. to end.

† Ephes. iv. 11—16.

‡ Col. ii. 18, 19.

§ Ephes. v. 24—30.

|| 1 Tim. iii. 15.

and ministering of the sacraments;* that in order to the lawful preaching of the word and ministering of the sacraments, one lawfully called must engage in them;† that such lawful calling is held by those only who are episcopally consecrated or ordained, that is, consecrated or ordained by Bishops;‡ and that Episcopacy, or the ministry in the "divers orders" of "Bishops, Priests, and Deacons," was "appointed" by "Almighty God."§ In conformity with these views, he sees that his church requires even those who have exercised ministerial functions with other orders, pious, able, successful, as they may have been, to put themselves precisely upon the footing of laymen, by laying aside their orders, and receiving ordination to the lowest function from a Bishop, before she will receive them as ministers of Christ. He readily sees that if this is an error in his church, it is a grievous error. He conceives himself, therefore, called upon to make the whole subject one of the most serious investigation. It is inconsistent with his ideas of scripture views of the ministry, to admit that every man is a minister, or that every good man is a minister, or that a persuasion of duty in a man's own mind, or his qualifications, or his success, is a proof that he is a minister. He sees, therefore, that there must necessarily be a something because of which one man, and one good man, and one talented man, and one successful man, is a minister, and another not. As in duty bound, he receives with respect the decision of his church, as to what this is. He considers it a matter of conscience to investigate that decision; and if he becomes satisfied of its correctness, to adhere to it, and endeavour to persuade others likewise.

Again. Satisfied by this inquiry that his church is a legitimate portion of the Catholic body of Christ, he feels himself under a Christian obligation, and if a clergyman, is under a solemn promise, to obey the laws of that church, and submit to its authority. He knows no distinction between the allegiance

due to spiritual and to civil government, except it be in favour of the more binding obligation of the former. He thinks it totally inconsistent with the influence of sound religious and moral principle, to yield more willing obedience to laws enforced by civil penalties, than to those which can urge compliance only for conscience sake. He is, therefore, not ashamed to own that he does think the laws of the church, constitutionally enacted, and not contravening the laws of Christ, matters of serious obligation, which it is his duty seriously to study, and the due observance of which is inseparable from true and well ordered piety. He may, perhaps, see in them, as may be seen in all human systems, some real, and many more imagined imperfections. He deems it, however, no more than a just requisition of Christian consistency, that he modestly think the church wiser than himself, and that a safer course which is marked out by her united wisdom and piety, than one suggested by his own mind, and especially upon the fancied exigency of the moment. In a proper and respectful way, he may think it his duty to call the attention of the ecclesiastical authority to what he may think requires it; but will ever deem it a less evil to put up with inconveniences and imperfections, in obedience to law, than to put his judgment in the place of law. No more in ecclesiastical, than in civil matters, will he maintain, or act upon, the dangerous, disorganizing, and demoralizing principle, that every man is to be the judge when, and how far, laws are to be binding upon him. Rubrics and canons may be terms reproachfully applied to him. He is willing to bear reproach for conscientious adherence to the principle that law is of serious obligation. He believes, with a greater and better man than any who thus upbraid him, that "her seat is the bosom of God, and her voice the harmony of the world;" and therefore is not ashamed to own himself zealously affected towards her. Recognizing, too, in the laws of the church, not merely the enactments of

* Art. xix.

† Art. xxiii.

* Preface to Ordinal.

§ Collect, Ordering of Priests.

* Hooker.

a human institution; but the authoritative decisions of that divinely constituted society which has in trust the honour of God, and the spiritual and eternal good of men; and decisions aiming at these momentous ends with a combined wisdom, experience, and piety, of which he may think it a blessed privilege to be an humble follower; the love of God, the love of souls, and a full view of his accountability to the great Head of the church, are added to all the motives to humble and cheerful submission which are derived from more general considerations of religious and moral obligation.

Looking, too, at that most important and influential subject of the legislation of his particular church, her *Liturgy*, not merely in its powerful recommendations to devotional taste and feelings, nor in the many interesting and affecting associations which bind it so closely to the heart of every pious member of the church; but more especially in reference to the strong guard with which it surrounds the precious truths of the gospel, and keeps off the presumptuous intrusions of heresy; and the wholesome doctrine which, be their pastor ever so indifferent or faithless, it secures to the flock of Christ; and warned by experience of the incalculable evils which have arisen from the want of such a liturgy, and from the undermining of its influence, and the displacing of it in the affections of the people; he is not ashamed to say that every sentiment connected with the love of Christ, constrains him to be jealous of that liturgy, to regard its requisitions as possessed of all the sanctions which the blessed gospel can impart to its best friend, and to look with the most trembling anxiety and fear at every approach towards a disregard for its injunctions, a setting up of private judgment and will in opposition to its established order, or a substitution of ought for its wholesome provisions. Expose him, as it may, to sneers, out of the abundance of his heart, and in the humble trust that the affection of his heart on this subject is of the motion of the Holy Ghost, and because of the love he bears to the cause of Christ, and the souls of men,

he must speak; and in all proper ways endeavour to bring others to what, on this subject, he conceives to be the view dictated by genuine evangelical principles and piety.

If now, my friend, for such sentiments, in all their legitimate consequences, the charge of formalism is due; then do I believe in my conscience, that the gospel requires me to be a formalist.

The last charge brought against us, high churchmen, is our *illiberality*.

This is applied, in the first place, to our declining to unite in religious societies, formed of all denominations. Let me give you my view of that matter.

I think I am taught of God, in holy scripture, that the church was established for the preservation and dissemination of true religion. In whatever way, therefore, I engage in these great objects, I feel it my duty to adhere therein to the divine plan, by recognizing the church, and making her the medium of all my exertions. I trust I need not add, that by the church I mean the body thus defined in our standards—that in which the word of God is preached, and the sacraments administered, by a lawful ministry. Now some of these promiscuous associations know no particular doctrine, no ministry, and no sacraments. They are, therefore, human institutions, organized for doing that for which God has provided a society of his own appointment. To this latter, the church, I feel myself bound to give the preference. Others of these institutions profess to hold certain common points of doctrine, and to recognise the ministry and the sacraments. Now, as to doctrine, I conceive the gospel scheme to be a beautiful whole, composed of principles to be received, and duties to be discharged, all having a common appointment, and all of equal obligation. It may not be my duty always to insist on all of these; but I should consider it a breach of duty to place myself in any situation in which I must systematically, and for consistency's sake, keep any of them out of view. I believe them to be all embraced in the principles and requisitions of the

church of which I am a member; and I know that there are some of those principles and requisitions, ranked by that church very high in the scale of importance and obligation, which are embraced by none of those institutions. The principle of these institutions being union in the great essentials, and the rejection only of inferior points of sectarian distinction, I cannot sanction them without sanctioning what I believe to be the false view of many of the characteristic principles of my church, that they are non-essentials, and of inferior moment. To instance in one or two particulars. In the infinitely momentous work of religious instruction, by means of schools and tracts, I believe that my church takes the only evangelical ground, when, in her catechism, she makes *the baptismal character and privileges* the starting point of all her instructions; thereby giving at once the Christian view of God in his covenant-relation to his people; and the Christian view of their responsibilities and obligations, by virtue of their covenant-relation to him. To say nothing, now, respecting the very low views of baptism known to be entertained by large and influential bodies of Christians, which would prevent their co-operation in doing full justice to these views of the church; there is a very large and respectable communion which could, of course, have nothing to do with those views, as far as the young are concerned, because of its rejection of infant baptism. If, then, as I am informed, each participant in these general schemes is to see that nothing is done in them counter to the views of his own church, I must, by engaging in them, sanction and abet powerful instruments of religious instruction, which omit what I conceive to be one of the essential first principles of gospel knowledge.

Again. The blessed view which the gospel gives of the grace of God for the conversion and sanctification of the heart, and for advancement in the divine life, I believe to be given to moral agents for their improvement. Means for this improvement I believe to be established in the services and ordinances of the church, and the preach-

ing of the word by a gospel ministry. Such a ministry, for preaching the word, and extending to men the benefits of those services and ordinances, I believe to have been mercifully provided, as distinct from the great body of Christians. I do not, therefore, believe that every man, or every pious man, is a minister of Christ, and may, whenever he chooses, preach the word, and administer the sacraments. I do, therefore, and must believe, that before a man has a right to preach the word, and administer the sacraments, he must, *in some way*, receive authority so to do. *What that way is*, therefore, I conceive to be an inquiry of vital importance. The preaching of the word, and the services and ordinances of the church, are divinely appointed means of grace and salvation. God has been mercifully pleased to provide for our partaking of these means, by the appointment of a ministry. What he has joined, no man has a right to put asunder. If, then, I would urge upon men conversion, sanctification, and the working out of their salvation, through grace, I must urge the duty in such wise as it is set forth in holy writ—in that connexion with the hearing of the word, and engaging in the services and ordinances of the church, and consequently with the ministry of the church, which God himself has established. It is obvious, therefore, that they who do not believe that every good man who thinks it his duty, has a right to exercise that ministry, and thus extend those means of grace, cannot co-operate in the work of religious instruction with those who do, in consistency with their views of the integrity of the gospel scheme. It is obvious that those who do not believe that a congregation, or a portion of them, can ordain a minister, cannot thus co-operate with those who do. It is obvious that those who, agreeably to the standards of our church, do not believe that every minister is vested with the power of ordination, and of thus conferring the right of lawfully preaching the word, and ministering the sacraments, cannot thus co-operate with those who do.

Wishing, therefore, to preserve the

integrity of the evangelical system, and make to men the offer of the gospel, and instruct them in its principles and duties, as it has been revealed, and believing that his church is the most efficient mean of doing so, the high churchman bends all his efforts to increasing its efficiency, by making it the medium of his contributions to the momentous work of spreading the religion of the Redeemer.

It ought, however, in candour, to be mentioned, that many high churchmen do not consider the above principles as prohibiting union with other denominations, where the distribution of the Bible is the only object. This arises, not from disagreement with their brethren in the general principle, but from a belief that the principle does not apply to the particular case. They look upon the societies in question as mere business institutions, in which all may unite as properly as for any other useful business; and as far as their operations are connected with religion, they consider them as engaged in the dissemination of no particular views, and therefore of none contrary to their own, but only of that uncommented text of scripture, which all Christians unite in regarding as the standard of doctrine and duty. Hence they believe that their church principles do not forbid an union with them.

Others, however, and let me candidly own myself one of them, cannot see in those societies mere business institutions. They are religious associations, calculated to exert a most extensive influence on religion and the church. No other proof of this is necessary than the uniform declaration of their fastest friends, and most powerful advocates, in eulogies, speeches, sermons, letters, &c. &c. The fact of their being religious institutions is a reason for our thinking that as they are independent of the church of Christ, and aim at operations for which that church is a *divinely* appointed society, it should be preferred to them.

But the religious character of these institutions is far from being confined to the distribution of the Bible. The words—and they are not without a species of magic influence—“without

note or comment,” are found in the avowal of their *professed object*, but are far from describing their *real operation*. It may seem at first a little startling; but these societies are, in fact, many of them, and all in principle, *Missionary* and *Tract*, as well as *Bible*, Societies. Their hundreds of preaching agents, it would be absurd to suppose, confine their labours to the mere business concern of extending the printing, binding, and transmitting of books. No: they are missionaries, traversing the Christian world; and, supported by the funds of those institutions, mingling with the proper business of their agency the preaching of their views of gospel doctrine and duty; or rather, more properly speaking, preaching their views of gospel doctrine and duty, and adding to this the business of their agency. In determining, therefore, whether I ought to patronise the Bible Society system, the question necessarily arises, as inseparable from that, whether I ought to patronise missionary operations under a direction influenced by an union of various denominations; especially when the query with regard to my own church is so reasonable, *What is it among so many?*

In the *distribution of tracts*, the operation of the Bible Society system is very extensive and influential. In the shape of sermons, addresses, reports, correspondences, &c. &c. all exhibiting views of religious doctrine and duty, and furnishing most voluminous notes and comments,* innumerable tracts are daily distributing by Bible Societies. In determining, therefore, whether I ought to patronise the Bible Society system, I must regard as an equivalent inquiry, whether it is right to unite with other denominations in Tract Societies, and in distributing notes and comments on the inspired word.

There is one view of the effect of this combined operation in the distribution of Bibles and Tracts, and the

* This is particularly true with regard to the prophecies, which Bible Society eulogists scarcely ever fail to endeavour to bring to bear upon their cause.

support of Missionaries, which gives me conscientious objections to it. It is its tendency, and its avowed and boasted tendency, to produce the opinion that the differences existing among Christians, thus harmoniously co-operating, are unimportant. Now this I cannot believe. I cannot think that the distinction between Protestant and Papist, and Unitarian and Trinitarian, is of little moment. I cannot conceive of the peculiarities of the Universalist and the Quaker as unimportant. And I must frankly avow that I cannot regard those characteristics of my own church which distinguish it from the Presbyterian, the Congregationalist, the Methodist, and the Baptist, as unconnected with essential principles of the gospel scheme in its integrity. I would not judge uncharitably of any of these denominations. But I cannot directly or indirectly contribute to the idea that my own church is distinguished from them, or any of them, merely by unessential differences. I cannot, therefore, patronise a system, the obviously perceived, and the avowed and lauded tendency of which, is to disseminate such views of scripture (and what are they but virtual notes and comments?) as lead to an improper estimate of the differences in religion between those who unite in it.

If this is illiberality, we must bear the charge, in the humble consciousness that we are but consistent friends to the integrity of the gospel system.

I had intended noticing somewhat at large the charge of illiberality arising out of the assumed consequence of the high church doctrines respecting the duty and privileges of church membership. The letter, however, has attained to such a length that I can hardly notice that head. Indeed, I do not know that much notice is necessary. The cant accusation of our denying salvation out of the pale of the church, is now pretty generally known to be false. We believe that there is in the gospel a well ordered system of faith and obedience, which, in all its parts, is the required condition of salvation. We believe, however, that there may be departure from one or more of the particulars of this system, arising from

causes which are more the misfortune than the fault of the individual; and that, consequently, an infinitely gracious Being will not lay this to his charge; but will mercifully set aside his own appointments, and make him an object of his grace and favour. We listen not, indeed, for a moment, to the doctrine of the sufficiency of sincerity, when connected with indifference and insensibility to the duty of making religion a subject of the most serious study and investigation, and the most conscientious and diligent adoption as a principle of action. But where there is a sincere desire and endeavour to know and do the will of God, we delight to think that in the infinity of his grace and mercy in Jesus Christ, he will there extend his kind regards, and vouchsafe his favour and his blessing. This, however, diminishes nought from the imperative obligation resting on all Christians, to seek for themselves, in undeviating consistency to pursue, and by all proper methods commend to others, that system of doctrine and piety, in all its fulness, which is laid down in the word of God. The fact of its being there admits of no compromise on our parts. Our duty is thus to seek, and thus to induce others to seek, the blessings of grace and salvation. God's uncontrollable power and right to dispense, where he sees sufficient cause, with his own appointments, is no rule for us. The appointments are for us. The dispensation for him. And we should not doubt that the former will be honoured, and be found, at last, most for his glory and man's spiritual and eternal good.

Let me, my dear friend, say, in conclusion, that they do high churchmen great injustice who lay to the charge of their principles, or consider as at all connected with them, the inconsistencies of those who may be ranked among them. Worldly mindedness, spiritual indifference, deficiency in true evangelical piety, insensibility to the great value of the gospel, and unwillingness to contribute liberally, perseveringly, and zealously, to the extending of its blessed influences, are no parts of the high church system. That

system, as well as every other, may have foes of its own household; and wo to those who thus bring discredit on the true and genuine evangelical principles! Consistent high churchmen are bound together by union in the living faith, and the humble cultivation of the graces and virtues of the gospel. Whatever, in its piety, can exalt the character; whatever, in its devotion, promote a holy and sanctifying communion between God and his ransomed servants; and whatever, in ardent love to that God, and to the souls of men, can lead to zealous efforts to promote his glory and their welfare; enter into the character of true and consistent high churchmen. In the cherishing of these qualifications, indeed, and manifesting them in action, they are too conscientious, and too seriously in earnest, to heed considerations arising out of regard for man's judgment, or man's applause, or connected with mere present or apparent good. With the scriptures and the church for their guide, and the single view of doing their duty, and effecting the greatest and most permanent good, they look to God for his blessing and approval; and find comfort in the assurance that *truth is mighty and will prevail.*

Yours very affectionately,

E. R. N.

For the Christian Journal.

Remarks on a Memoir of the late Rev. Dr. Feltus.

Messrs. EDITORS,

I have read, with pleasure, "Lines occasioned by the death of the late Rev. Dr. Henry J. Feltus, with Notes Biographical and Explanatory. By a Friend;" first published by James A. Burtus, of this city. I have had time to give the poem but a very hasty perusal. The long biographical note, however, I read with more care, and with much satisfaction. It contains many interesting facts connected with the early life of my friend, of which I was not previously aware.

There are two or three portions of this note which particularly struck my

attention. The first is in the following words:—

"It may perhaps be proper here to observe, that, in taking this important step" [Dr. Feltus' change from the Methodist to the Episcopal communion,] "he was led from the convictions of his own mind, and the suggestions of those friends in whose judgment and upright views he was accustomed to repose entire confidence; to believe, that it would afford him opportunities of great and permanent usefulness in the church. In withdrawing amicably as he did from his connexion with the *Methodist*, and uniting himself with the *Protestant Episcopal church*, in the United States; he had no important principle of religion, which he previously held, to give up, nor any important doctrine of the gospel to subscribe to, in which he did not previously believe. The great fundamental doctrines of the Bible, as expounded and enforced by the best commentators and learned divines of both communions, are, in reality, essentially the same. Their respective forms of church government, also, are exceedingly similar; varying only in some slight shades of difference, which probably had their origin more from the peculiarity of circumstances, than from any real difference in principle. In the organization and government of the *Protestant Episcopal*, and that of the *Methodist Episcopal Churches* in the United States, the principal difference appears to be in the parochial settlement of the ministers of the one, and the itinerant plan adopted by the other."

That there is, in the main, a coincidence in doctrine between the very large and respectable communion of the Methodists and our own, is a fact, not, I trust, without its influence on their mutual Christian regards. At the same time, I must consider the difference between them as greater than the author seems to imagine. The avowed doctrine of the standards of our church on the subject of the *Ministry*, I consider to be a most "important principle of religion," and as far as the ministry, in its connexion with the word and ordinances, is a part of the gospel scheme, "*fundamental.*"

By the doctrine of the church on this subject, I do not mean her determination whether pastors should be stationed or itinerant; nor, as a mere matter of government, whether they should be all on an equality, or have superintendents (Bishops) over certain districts, or a college of superintendents over a whole communion. There is a point to be settled, prior to all considerations of polity and government, and that is, a ministry to be regulated, and as connected with it, a church to be governed. Now the doctrine of our standards on this subject is, that in order to a man's being a minister, and thus entitled to preach the word, and dispense the ordinances, he must be ordained; that provision is made in the church of Christ for ordaining men in his name, to act with authority from him, in matters relating to man's edification, sanctification, and salvation; that this provision is, the continuance of an order of men succeeding, in uninterrupted succession, the holy Apostles, and retaining the power, given to them by Christ, of ordaining to the ministry; and that this order is the first of the three orders of Bishops, Priests, and Deacons, which God himself established, and which, accordingly, have ever been in the church from the Apostles' time. This is what I would call *the doctrine of Episcopacy*. It may be maintained by churches differing widely in all minor questions of polity, as, for example, the church of England, the Scotch Episcopal church, our own church, the Roman, Greek, Swedish, Danish, and Moravian churches, and the remains of ancient churches in the oriental regions. These all agree in *Episcopacy*, but differ in almost all points of *polity*. Having the same *ministry*, they vary much in the rules by which they govern the exercise of the functions of the ministry, and in the *discipline* to which that ministry, and their respective churches, are subjected.

So also, there may be important points of resemblance in *polity*, between communions differing on this fundamental subject of the *ministry*. The German Lutheran, and the Methodist Episcopal, churches are cases

in point. They have many valuable features of *Episcopal government*, without having that *Episcopacy* which our church pronounces to be essential to the lawful discharge of the functions of the ministry. The German Lutheran church derives its ministry, as well as name, from Martin Luther, a Presbyterian; and the Methodist Episcopal church derives its ministry from John Wesley, a Presbyterian. The latter has adopted the name Episcopal, because it has Bishops. These Bishops, however, did not receive that consecration which our church declares essential to a lawful ministry; but were set apart, in the first instance, by Mr. Wesley, a Presbyterian, and subsequently by those thus set apart by him, or those deriving their authority in the same line. Whatever excellent points, therefore, there may be in the *polity* of the Methodist church (and I am induced to believe that the government of their Bishops comes up, in some respects, more nearly to the primitive standard than our own) it cannot be regarded as having *the Episcopacy* held by our church as so important. Accordingly, its clergy, when desirous of ministering in our pale, (and besides the lamented subject of the memoir now considered, we have had many most valuable accessions from that quarter) are placed by our church precisely upon the same footing with those from communions having nothing episcopal in their polity, and upon the same footing indeed with her own candidates for orders, and required to receive "*episcopal ordination*."

I proceed, Messrs. Editors, to invite the attention of your readers to another extract from this truly interesting memoir. It refers to subjects which have been made of deep general interest to the church; and on which, it is well known, Dr. Feltus felt, and to the very last, expressed, the liveliest solicitude. I cannot too much admire the truly judicious, candid, and Christian manner in which the author has touched upon subjects of so much delicacy; but of which the great publicity lately given to them, and the end designed to be answered by it, would render it an affectation of sensibility to withhold

all notice. For obvious reasons, one name occurring in the selected passage is here given in blank.

"Of that pious and venerable prelate, Bishop White, of Pennsylvania, by whom he was first ordained, and received into the ministry of that church, in the communion of which he ever afterwards lived, and in the bosom of which he died; he always entertained the highest opinion, and never ceased to express towards him sentiments of the most profound respect. In a letter addressed to the Bishop, on a very delicate and painful subject, dated New-York, December 20th, 1827, he thus addresses him—'and to you, most worthy Sir, as the friend of my early life, and my spiritual father in the church;'—and in concluding that letter, he further observes, 'to you, venerable and most respected father, I feel an attachment which I cannot express—could I contribute to make you happy, most gladly would I perform any service in my power. The present difficulties in your diocese will, no doubt, be overruled by the great Head of the church for good—and the example of your patience, as well as your other virtues, will not be without their proper effects.'

"The letter from which the preceding extract is taken was written on an occasion, which was to *Doctor Feltus* a source of the most sincere regret and poignant grief; in as much as it tended to revive the recollection of events, which, at the time they occurred, were to him the cause of much affliction; over which, as a lover of peace and concord, he had long mourned; and which, after a lapse of many years, he fondly indulged the hope, had been buried in oblivious forgetfulness, never to be revived. In this hope, however, it appears he was not allowed to indulge himself to the close of his mortal career. In the course of the year 1827, some difficulties had arisen in the Protestant Episcopal Church in Pennsylvania, arising, it seems, from some circumstances connected with the elevation of the Rev. Henry U. Onderdonk, Rector of Saint Ann's church, Brooklyn, to the office of Assistant Bishop of that diocese. What the nature of

those circumstances were, or what were the points in controversy between the parties, I have not been informed with sufficient accuracy to form any definite opinion on the subject; nor would this be a suitable occasion to enter into an examination of the merits of their respective claims. It may, however, be proper here to observe, in connexion with the narrative of events in the life of the deceased, that this unhappy controversy, and the spirit of hostility in which it was conducted, was to him an extremely painful occurrence. A certain rev. gentleman, then a minister in Philadelphia, but who, I believe, is not now residing in this country, enlisted his feelings, as a very warm partizan, on the side of those who had arrayed themselves in opposition to the appointment of the learned and respectable Rector of Saint Ann's to the office of Assistant Bishop of Pennsylvania. Of the Rev. Mr. —, the gentleman here alluded to, I know nothing but what I have derived from the periodical and other publications of the day, in which his name has appeared. In the part which he acted in relation to this subject, it is much to be lamented that he often displayed a zeal not always tempered with prudence, and indulged in a tone of virulent invective, unsuited to the occasion, and by no means in good keeping with his character as a minister of the gospel. In collisions of this kind, which, unhappily for the peace of the Church and the good of society, will sometimes take place, it is a circumstance much to be regretted that a minister of the gospel of peace, whose appropriate duty it is to inculcate on the minds of his people lessons of piety and moral instruction, should discover so little success in the discipline of his own temper.'

"Mr. —, it appears, in the course of his indefatigable researches to collect materials which he hoped to employ with effect against the new incumbent and his friends, discovered that some time after Dr. Feltus's appointment to the Rectorship of Saint Ann's, Brooklyn, in 1806, some difficulties of an unpleasant nature had arisen, in which the name of the Right

Rev. Bishop Hobart, (the particular friend of Bishop Onderdonk,) was in some way connected. These difficulties, which, for many years past, had been composed and settled between Bishop Hobart and Dr. Feltus, and which they and their real friends, had hoped were deeply buried in the grave of forgetfulness, and covered with the mantle of charity and mutual forgiveness—Mr. —, with a zeal and industry worthy of a better cause, again raked from the ashes, where they had slept for years, and published them to the world, without the knowledge or consent of the parties concerned.

"These were the circumstances which led him to address to his esteemed friend Bishop White, the letter of the 20th of December, 1827, already referred to. A sense of duty to the memory of the deceased, and a knowledge of what were his views and feelings in relation to this unpleasant business, as well as of justice to the venerable prelates whose names and characters had been so improperly used and connected with it, has alone induced this brief and candid notice of the subject.

"Whatever points of difference on the subject of order and church discipline might have heretofore existed between Bishop Hobart and Dr. Feltus; and it is believed that from these causes alone proceeded even a temporary estrangement from each other; those differences had, for a series of years, been amicably settled, in a spirit of cordial concession, mutual accommodation, and an interchange of kind and friendly offices. The estimation in which he held his worthy diocesan, may be inferred from the letter already alluded to, and which was written but a few months previous to his lamented death. With this view, no apology will perhaps be deemed necessary for annexing the following extracts from that letter: 'I could wish,' he observes, 'I was more worthy, his (Mr. —)'s attention, than to suppose me at variance with a gentleman for whom I feel an honest esteem and sincere attachment.' And again he states, 'Soon after Bishop Hobart's consecration, he came to see me at

Brooklyn, when I was extremely ill. I wished to see him, and he came at once—and whatsoever unhappy feelings subsisted between us before, I trusted were then buried for ever in the devout exercises in which we united—and it is truly distressing that any gentleman should attempt, at this remote period, to bring back such to remembrance:—Bishop Hobart and myself, for many years past, have not merely supported the common courtesies of society; but with frequent agreeable interchange of services,—there has been, I trust, a constantly increasing esteem and personal attachment between us. And in conclusion, he observes, 'I should suppose that a man whose labours, like Bishop Hobart's, have been so abundant and extensive, and whose devotion to the services of our church has been so entire,—that a person who, with a numerous and happy family, yet, from the incessant claims of duty, is almost a stranger to the sweets of domestic life—a man who, with what may be called an ample living, yet, from his profuse liberality to the needy, is himself always poor,—a man, who appears to have but one object in view, the honour of religion, and the rational good of mankind: that such a man (independently of the office he sustains) should be treated with more respect than the mind of Mr. — is at present disposed to yield him.' These are the sentiments,—doubtless, the sincere and honest sentiments, entertained of Bishop Hobart, by one who knew him well, and who, 'though dead, yet speaketh.'"

From a passage in the following quotation, it appears that the author is not an Episcopalian. That renders more valuable his very handsome and just tribute to living worth. And although the praise of men will always be esteemed by the truly conscientious a matter of very inferior consideration, never to set aside perseverance in duty, however unpopular, (and no man acts more fully on this view than Bishop Hobart,) yet is it most truly gratifying, and gratifying to the best feelings of our religion, to find so general a sentiment of heartfelt respect, and

Christian regard, even on the part of many who essentially differ from him, for the honesty, disinterestedness, and fearlessness, with which that prelate goes on in the discharge of every duty and every obligation believed to be attached to his high and holy functions.

"It may not, perhaps, be deemed relevant, or necessarily connected with the thread of this narrative, for me to add my feeble testimony to the truth and correctness of the just and spirited portrait which is here drawn of the benevolent feelings and indefatigable labours of the Protestant Episcopal Bishop of the diocese of New-York. To the above testimony, so highly creditable to his virtues as a man, and his piety as a Christian minister, it is, however, no more than ordinary justice to add, that Bishop Hobart holds a distinguished rank as a scholar, and a ripe one,—a chaste and correct writer, and an eloquent and practical preacher. It may be proper here to observe, that this *just* tribute of respect to his talents and virtues is the offering of one, wholly unconnected with him by the ties of church membership, and uninfluenced even by the incitements of an ordinary acquaintance:—and further, that it proceeds from one who, at no period of life, or under any circumstances, has been accustomed to offer at the shrine of power and greatness, in either church or state, the language of *undeserved* praise."

For one, Messrs. Editors, I thank the worthy author for the interesting memoir he has presented; for the kind, candid, and Christian manner in which he has treated subjects chiefly interesting to a communion not his own; and for his just tribute to the merits of one from whom it suits some minds to endeavour to withdraw the esteem and confidence of the good. I am sure the author will neither see, nor suppose, the least departure from those common feelings of charity and good will which should bind together all professing Christians, in any variance from his own views which may have appeared in a portion of this communication.

N. E. D.

VOL. XIII.

For the Christian Journal.

MESSRS. EDITORS.

PERHAPS it may be worth while to mention in your Journal, that the names of *two* Protestant Episcopal clergymen, not contained in *Swords'* almanack, are to be found in the 'general catalogue of the Theological Seminary (Presbyterian) at Princeton, New-Jersey, 1829.'

They are

Rev. W. R. Bowman, Rector of the Episcopal Church at St. Francisville, Louisiana.

Rev. Benjamin O. Peers, Episcopal church, Kentucky.

I was present when the removal of the former gentleman from the diocese of Pennsylvania was announced to the Convention of that diocese by its bishop. Mr. Bowman is, I believe, a missionary in the employ of the 'Church Missionary Society' of Philadelphia. Of Mr. Peers, I have never heard. It may also be well to remark, that the paragraph going the rounds of the periodicals, ascribing 34 students to the Theological School at Alexandria, and 22 to the General Theological Seminary, is erroneous in both instances. There are only 22 students at Alexandria, and there are 26 in the General Seminary.* Yours, &c.

INDAGATOR.

Remark. The publishers of the above mentioned almanack must say, in justice to themselves, that they can take no blame to themselves for omissions in the list of Clergy. They take all practicable pains to make them correct; but must necessarily depend on the information of others.

* It appears by the Philadelphia Recorder, in which the above blunder originated, that the whole number of students in the Alexandria Seminary is *twenty-one*; of whom but *thirteen* "are regular members of the seminary. The rest are in *different stages of preparation.*" The *twenty-six* students in the General Seminary are all "regular members," pursuing exclusively theological studies under five professors. None but those who are attached to some one of its classes, and perform, *all the duties* of that class, are allowed any of the privileges of students; and none but those who have *completed the studies of the institution* receive any testimonial, or are numbered among its alumni. These regulations have been adopted, and are strictly adhered to, we are informed, under the correct impression of this being the most efficient mean of securing the

For the Christian Journal.

The Season of Lent.

THIS stated period of humiliation, self-examination, and penitential devotion, there is reason to believe, is but very indifferently observed by a great portion of those who profess and call themselves churchmen. In many congregations, distinguished in other respects for their attachment to apostolic order, and for their consistent adherence to the usages and ordinances of the church, scarcely any other public notice is taken of this holy season, besides an attendance on divine service on Ash-Wednesday, and during Passion Week; and in some instances, it is painful to think, that even this imperfect observance is neglected both by pastor and people. And in those churches which are opened for worship on Wednesday and Friday in each week, as well as at the times before mentioned, the number who avail themselves of the privilege, is lamentably small; evincing a most culpable disregard on the part of the generality, of the provision which the church makes for their spiritual improvement, and that continual culture of the heart, its affections and dispositions, which ranks so prominently among those things which belong to their everlasting peace.

From this public disregard of salutary an usage, it is fair to infer, and the inference it is believed would, on examination, be borne out by facts, that its private observance is neither very general nor very strict; and that by many its stated recurrence is suffered to pass by, year after year, with little or no attention to the specific and important duties for which it is set apart; the consideration of our ways and our doings: the examination of our hearts; the repenting of our sins; the mortification of our appetites and pas-

invaluable benefits to the church designed by the seminary. Although, therefore, *eighty-one* of the clergy of our church in the United States, that is, more than *one-seventh* of the whole number, have pursued their studies at the General Seminary, only *twenty-seven*, those who have prosecuted its *full course*, and received its honours, are ranked among its alumni. We are also gratified to learn that the proportion of those who thus become alumni is constantly increasing.—*Ed. C. J.*

sions; the amendment of our lives; and all those spiritual exercises which tend in general to our growth in grace, in holiness, and in meetness for heaven. In the collect for the first Sunday in Lent, the prayer is offered by the assembled congregation, unto that "Lord who for our sakes didst fast forty days and forty nights, to give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may obey his godly motions in righteousness and true holiness, to his honour and glory." This brief supplication comprehends our duty and its object at this hallowed season, and expresses the sense of the church in relation to the manner of its observance. We are taught to regard it as a period of episcopal mortification and self-denial, in which we are to abstain not only from those things which are at all times forbidden to the servants of Christ, are inconsistent with their profession, involve them in guilt, and impede their progress heavenwards, but from those innocent enjoyments and pleasures at other times permitted in moderation, inasmuch as they offer no small hindrance to that spiritual discipline, which it is now the object and the interest of Christians to exercise upon themselves. Such is the evident meaning of the collect; and such the duty, which in an interpretation less strict than its terms might warrant, it imposes on those who join in its use. But how indifferently is it put in practice, and how few are there who evince, by their conduct, that they imbibe its spirit! By numbers who use it, it would seem to be regarded as a form of words destitute of any definite meaning, and implying the performance of no specific duties. Go among many of those who ostensibly unite in this prayer, and who from the known usage of the communion to which they belong, it might be expected, would at this prescribed season of humiliation and abstinence, be found exercising mortification and self-denial, turning away for a time from allowed pleasures, absorbed in meditation, and engaged in a course of devotional exercises, tending to wean their affections from earthly and elevate them to heavenly objects;

and they are found as much engrossed with the world as ever, and distinguished in no one particular, from those who formally reject the privilege and refuse the duty. Their tables groan under the weight of the feast—their halls resound with the noise of the viol and the dance—and no relaxation is observable in the pursuit of their usual sensual gratifications, no intermission permitted in their wonted devotions at the shrine of gait and fashion. Instead of being a season of abstinence, Lent, with many who ought to know better and do better, and who, by their connexion with a church which prescribes and recommends its observance, tacitly acknowledge its propriety, and assent to its obligation, is a season of more than ordinary festivity; and their conduct during the week presents a most lamentable contrast to their prayers and protestations in the public service of the Lord's Day. This state of things, it is feared, is not confined to those who are generally indifferent to their religious duties and privileges. Among some of those who have publickly renounced the pomps and vanities of this wicked world, and avowed their devotion to God in Christ, and have sealed that renunciation, and avowal again and again, at the table of their Lord, this glaring inconsistency, this criminal negligence, is to be found; and they who are justly looked up to as examples, and whose light ought always so to shine before men, that they seeing their good works, may be induced to glorify their Father who is in heaven, are found at this solemn season in the path of the gay, and the giddy, and the careless, and not unfrequently pass from the devotions of the morning, into the circles of pleasure and fashionable dissipation at night. It is hoped that these instances are few—but that they are to be met with, is not to be denied. Is it necessary to ask, Ought these things so to be? In the mind of every serious, reflecting, and consistent Christian, the conduct which has been adverted to, must surely carry with it its own condemnation. It needs no studied attempt to delineate its impropriety, and to exhibit its evil tendency

The neglect of this holy season cannot but involve the offenders in no little guilt in the sight of God, while it deprives them of a material and important means of grace, and excludes them from what the experience of all who use it aright, declares to be an invaluable and most salutary privilege. To conform to the design of the church, in the observance of this ancient custom, it is not indeed required of us literally to fast forty days and forty nights, nor to refrain from the use of our accustomed food;—but it is required of us to abstain from luxurious food—from immoderate eating and drinking—from what are significantly called the pleasures of the table—and from all those indulgencies, no matter of what kind or degree, which, abtracting the thoughts and affections of the heart from God, and pervading it with sensual emotions and the love of this world, interfere with those high and solemn duties, to which this period of humiliation and penitence is expressly and mercifully appropriated. The season of Lent, so salutary in its design, and so fraught with blessings to the soul, when properly observed, ought not to remain a dead letter in our Prayer Books. As Episcopalians, claiming in behalf of our doctrines, discipline, and worship, apostolic and primitive sanction, and virtually admitting the propriety, and excellence, and authority of all the usages which are found to possess that sanction, and especially of that now under consideration, our conduct ought, in some degree at least, to correspond with our profession. Favoured with so gracious and beneficial a privilege, one so well calculated to recall our wandering feet from those forbidden and perilous paths, into which all are prone to stray, to enkindle the flame of devotion, to increase and strengthen our faith, and invigorate our hope, surely we are wanting in duty, not only to God, but to ourselves, if we neglect and misimprove it. These desultory remarks are offered, in the humble hope, that they may be the means of disposing those who may be induced to read them, to reflect on the obligations which devolve upon them as Christians and churchmen, in

relation to that great and solemn fast, which, in the revolution of the ecclesiastical year, has again come round, and may induce such an observance and improvement of the same, as will shield them from the reproach of inconsistency and formalism, and contribute to the furtherance of the work of grace in their souls, to their spiritual edification and sustenance now, and to their future acceptance and reward, in the glorious mansions of their Father's house.

D. G. S.

For the Christian Journal.

REMINISCENCES—No. XII.

Extracts from Humphrey's History of the Society (in England) for the Propagation of the Gospel in Foreign Parts.

PENNSYLVANIA.

"PENNSYLVANIA, with the three lower counties, extends in length near 300 miles, and in breadth above 200, watered with that noble stream the Delaware, navigable 300 miles at least, in small vessels. It was settled by people of several European nations, by Swedes and some Dutch first, afterwards by the English and French. The first English settlers here were Quakers, above 2000 of which went over from England at once, with Mr. Penn, the proprietary; but since that time, great numbers of persons of other principles in religion, have settled themselves there; not to avoid any violence at home, but to improve their fortunes in those parts. The English were much the most numerous inhabitants, and quakerism the prevailing opinion."

"The Swedes and Dutch settled in this province, had some ministers among them, but the English had none, till the year 1700; when the Rev. Mr. Evans was sent over to Philadelphia by Bishop Compton. But after the church of England service began to be performed, a very numerous congregation attended the public worship, consisting chiefly of great numbers of persons, who, a few years before, had separated from the Foxian Quakers, and now joined entirely with the church of England members. They

increased so fast, that in two years' time there were above 500 persons who frequented the church. They petitioned his late majesty King William, for some stipend for their minister; and his majesty was pleased to allow £50 sterling to the minister, and £30 to a schoolmaster at Philadelphia. The people have several times made application for some salary to their minister from this society, but never had any; because there were many poorer settlements in this country, which claimed the society's help.

"The Rev. Mr. Evans being thus supported by the royal bounty, and the liberal contributions of hearers, was very diligent in the discharge of his duty, and through God's blessing very successful. A great number of persons of various opinions, not only in Philadelphia, the metropolis of this country, but of the adjacent parts, began to see their errors, and embraced the church of England worship. The frequent resort of people of the better condition, from all the remote parts of the country, to that capital town, gave them an opportunity of hearing Mr. Evans, and being informed in the doctrines of the church of England. A hearty love and zeal for religion spread so wide that there arose soon several congregations in other parts of the country; Mr. Evans was forced to divide his labours among them, as often as he conveniently could, till they might be formed into proper districts, and have ministers sent over to them.

"He went frequently to Chichester, Chester, and Concord, to Montgomery and Radnor, each about 20 miles distant from Philadelphia; and to Maidenhead, in West-Jersey, 40 miles distant. This travelling was both fatiguing and expensive, yet he frequently visited these places, being determined by all means to lose none of those he had gained. But Montgomery and Radnor, next to Philadelphia, had the most considerable share in his labours.

"Mr. Evans used to preach two evening lectures at Philadelphia; one preparatory to the holy sacrament, on the last Sunday of the month; the other to a society of young men, who met together every Lord's day, after even-

ing prayer, to read the scripture, and sing psalms: Mr. Evans was always present at these meetings, unless hindered by some public service, and used to read some select prayers out of the church liturgy, and preached upon subjects suitable to an audience of young men. There arose an unforeseen advantage from these lectures, for not only the young men who designedly met, were improved; but a great many young persons, who dared not appear in the day time at the public service of the church, for fear of disobliging their parents or masters, would stand under the church windows at night and hearken: at length, many of them took up a resolution to leave the sects they had followed, desired baptism, and became steadfast in the communion of the church. Several accounts from Mr. Keith and Mr. Talbot acquaint that Mr. Evans baptized in Philadelphia, and the adjoining parts, above 800 persons. The Welsh people of Radnor and Montgomery, stirred up by his preaching, addressed the Bishop of London for a minister, who understood their language; representing, that a very considerable number of Welsh people, in those towns and neighbouring parts, who had been bred up members of the church of England, were here unhappily fallen into quakerism, for want of a minister; as being disposed to follow that, rather than to have no form of religion, and who were ready to return back to the church of England.

"In the year 1707, Mr. Evans came to England upon private concerns. During his absence, the Reverend Mr. Rudman, a worthy Swedish clergyman, who had officiated among his countrymen in those parts for several years, took care of his cure at Philadelphia. Mr. Evans returned to Philadelphia, and continued as before very diligent in his duty. He used to preach sometimes at Hopewell, in West-Jersey, forty miles distant from Philadelphia, where the people were exceeding desirous of having the church of England worship settled; and only upon hopes of obtaining a missionary from the society, had with considerable expence, built a church. He visited also

Apoquinomy, 65 miles distant from Philadelphia; and a new settlement called Parkeomen, situate on the river Schuylkil; he baptized many persons here, particularly a whole family of Quakers, to the number of 15. He afterwards returned to England upon account of some family concerns.

"In the year 1716, Mr. Evans resolved to go once more abroad, and the cure of Oxford and Radnor, Welsh settlements, being then vacant, the society appointed him missionary there. He undertook that cure for two years, and discharged it with diligence, to the great advantage of the people, and much to his own credit. He was afterwards invited to Maryland, to a parish there, but soon after died; with this general character, that he had behaved himself as a faithful missionary, and had proved a great instrument towards settling religion and the church of England in those wild countries.

"The people of Chester county showed a very early zeal to have the church of England worship settled among them. This county is so called, because most of the first inhabitants of it came from Cheshire in England. Chester, the chief town of the county, is finely situate on the river Delaware, at that place three miles over; the road for shipping here is very commodious and safe, and so large, that a royal navy might ride there. The people here were stirred up by Mr. Evans' preaching, to engage in building a church. They erected a good brick fabrick, one of the neatest on the continent, and completed it in July, 1702, at the sole expence of private subscriptions of the church members: it was opened on St. Paul's day, and therefore called St. Paul's, and Mr. George Keith preached the first sermon in it. The society appointed the Rev. Mr. Nicholls missionary in 1703: he acquainted the society, in 1704, that he found the people very well inclined to the church of England, and recommended them earnestly to the society's care, on account of their good disposition, though they had not any fixed minister till now. The people made a subscription of £60 a year towards Mr. Nicholls's support,

and became very regular and constant at divine worship. Mr. Nicholls said, he did not want a considerable congregation at his first arrival, notwithstanding his being seated in the midst of Quakers, and ascribes this advantage to the industrious preaching of the society's itinerant missionaries, the Rev. Mr. Keith and Mr. Talbot, who had prepared the people very much by their labours.

"Mr. Jasper Yeates and Mr. James Sandelands, two worthy gentlemen of this place, deserve particular mention here; they were the principal promoters of the building this church; Mr. Thomas Powell gave also a valuable piece of ground for the minister's garden; the parishioners contributed the rest; and as soon as the outside was completed, the inside was beautified, mostly at the expense of those who frequented it; and adorned with decent furniture, a handsome pulpit and pews. Mr. Nicholls continued here with good success in his labours, till about 1708, at which time he removed to Maryland. The Rev. Mr. Ross came from Newcastle, and officiated here upon the people's desire. He was very industrious in his ministry, and acceptable to the people. He moved the society to send some good books here, to prevent the people's continuing in unsettled notions of religion; and said, he was much concerned to observe in his travels up and down the country, that there were variety of books sent and placed in almost every Quaker family, especially Barclay's apology, to fortify the people in their errors, and furnish them with arguments against the faith; whereas, in the houses of the church people, few or no books were to be seen. Upon which the society have since sent quantities of Bibles, Common-Prayers, and devotional tracts, to be dispersed among the people. However, the society did not continue Mr. Ross at Chester, though he behaved himself entirely to their satisfaction, but directed him to remove to Newcastle, where he was first appointed; and sent to Chester the Rev. Mr. Humphreys, their missionary. He used great diligence in the serving all parts of his cure, and gained the love and

esteem of his parishioners. There were at that time but very few missionaries in that province, and being obliged to divide themselves among 11 or 12 congregations, they had more than employ sufficient. The church at Chester continued in a flourishing condition during Mr. Humphreys' residence. He used to preach once a month at Chichester, a town of note, where the people had built a convenient chapel, upon his persuasion, and promise to attend them once a month. It is distant four miles from Chester, and there is a legacy left by Mr. Jeremiah Collett to the minister of Chester, to preach four times a year there. This chapel is very convenient for aged people, youth, and servants, (who cannot go so far as to Chester,) to come to hear divine service. Mr. Humphreys had a congregation, generally, of about 150 people. He used also once a month to visit the small neighbouring town, Concord, where he had a good number of people for his hearers; who have since, for the more decent performing divine worship, built a little church. Mr. Humphreys continued very diligent in the care of these three places; but by reason of the fatigue of visiting several congregations, contracted many indispositions and severe sicknesses, which engaged him in heavier expenses than the society's salary and the people's contributions would support. He was invited to Maryland by some friends, where he could have a better provision, which he accepted; not only with the society's leave, but with an allowance of a gratuity of £30 beyond his salary; on account of the hardships he suffered in his mission, and of his good behaviour during his being employed. These three churches are now without a minister, but the society have agreed to send them a missionary as soon as conveniently may be.

"Oxford and Radnor, two Welsh settlements, were first visited by Mr. Evans from Philadelphia, and the people having been members of the church of England, when they were transplanted from Wales hither, were desirous of having that form of worship fixed among them again. By his occasional

sermons, and the visits of other clergymen, the people of Oxford were encouraged to build a neat and convenient church. The congregation consisted chiefly of the younger people, and the whole town composed about 20 families; they not only built a church, but subscribed also £20 a year to their minister, in money and country produce. The people of Radnor also petitioned for a minister: and the society appointed the Rev. Mr. Club missionary to Oxford and Radnor, two towns, being about 20 miles distant from each other. He arrived there in 1714. The inhabitants of both towns received him with great kindness, as being well known to them before; during his being schoolmaster at Philadelphia: the people at Radnor, especially, were very thankful to the society for having been pleased to consider their wants, and renewed their promise of giving him their best assistance, and presently after his arrival, heartily engaged to build a handsome stone church, which they have since performed. Mr. Club was very earnest in all parts of his ministerial office, and very successful in his labours, and happy in engaging the love and esteem of all his people. But the cure of these two churches engaged him in great fatigue, not only on account of the distance between the places, but because of the extremity of the weather, whether hot or cold. Mr. Club contracted so many indispositions by his labours, as put an end to his life, in 1715. The people were so sensible of the difficulties he underwent, that after his death, the church-wardens of the parish wrote thus to the society: 'Mr. Club, our late minister, was the first that undertook the cure of Oxford and Radnor, and he paid dear for it; for the great fatigue of riding between the two churches, in such dismal ways and weather as we generally have for four months in the winter, soon put a period to his life.'

"Both towns wrote again to the society, requesting another missionary. The society wrote a letter, exhorting them to consider on some proper means among themselves, for making sufficient allowance for a minister to reside

constantly among them. In answer to this they assured the society, 'They were heartily disposed to do their best; but at present their circumstances would not do great things. They were at present but poor settlers, who had newly settled land backwards in the wilderness, and had not yet so much as their own habitations free from debts; that indeed they had built churches, in hopes of having ministers from the society; and had thereby so much incumbered themselves, that it would be some years, in all probability, before they could clear that debt.'

The society were desirous this good disposition of the people should not be disappointed; and in 1718, appointed the Rev. Mr. Wayman their missionary at Oxford and Radnor. He entered upon his ministry among them with diligence, and the people continued their zeal for the church service. The inhabitants of Oxford purchased a house, orchard, and 63 acres of land, for the use and habitation of the minister; and the people of Radnor have obliged themselves to contribute £40, proclamation money, of that country, yearly, towards the support of a minister to preach to them in Welsh, their native language; because many of them do not understand English. Several accounts have been sent the society, that Mr. Wayman is very careful in all parts of his duty; and that he extends his labours to several other places, on the week-days, when he can be spared from his own immediate charge; particularly that he hath often travelled to Conestego, about 40 miles beyond Radnor, and baptized there and elsewhere about 70 children in one year. Mr. Wayman hath acquainted the society, that the members of the church increase continually; that there is a congregation at Whitemarsh, about 10 miles distant from Oxford, who are very desirous of a minister, and have, for the decent performance of divine worship, erected a goodly stone building. Mr. Wayman continues in this mission, with good success."

FARTHER EXTRACTS FROM NO. IV. OF THE "Quarterly Papers of the Domestic and Foreign Missionary Society of

the Protestant Episcopal Church in the United States of America."

"Domestic.

"Since the publication of the last number, in which was announced the appointment of the Rev. J. J. Robertson, as missionary agent to Greece, the Rev. Addison Searle, as missionary to Pensacola, Florida, and the Rev. H. N. Gray, as missionary agent to Tallahassee, in the same territory, there have been two other appointments of missionary agents to the southern country, viz. the Rev. William H. Judd, of Connecticut, to Tuscaloosa, and the adjoining country in Alabama; and the Rev. Raymond Alphonso Henderson, of Pennsylvania, to St. Augustine, Florida. The Executive Committee believe that these individuals are endowed with such talents, and pure devotion to the cause of the Redeemer, as will enable them, each in his station, under the blessing of Him, without whom all exertions are powerless and without value, to extend the knowledge of the Gospel, and become instrumental in 'adding to the church such as shall be saved.'

"Tuscaloosa had been visited by the Rev. Robert Davis, under an appointment, as travelling missionary agent of this society in the state of Alabama, about two years since. Severe and long continued illness greatly restricted his exertions, which were chiefly confined to Tuscaloosa, where he organized a respectable congregation, by whom arrangements were made, previous to his departure from the place, last spring, to build a church. Since he left Tuscaloosa, the congregation has been without the ministration of the ordinances. The following are extracts from some letters of Mr. D. :—

"January 31, 1828.—'I organized the church here, during the present month. We are now busy raising money to build a house of worship, which we intend shall contain from 60 to 70 pews on the ground floor, and an orchestra. We all seem to feel very confident of success; our church has strength and popularity in the town, and it is due to its members to say, that it possessed this previous to my

arrival in it. You will do well to be on the look out for some man of talent and zeal to fill this place. Nothing short of respectability of information, and considerable acceptance as a preacher, can turn to the best advantage the favourable circumstances that now exist, and do justice to our church in the state. That you may form some estimate of the situation, I state the following circumstances.

"Tuscaloosa is the capital of the state, situated at the head of steam-boat navigation, on the Tuscaloosa or Black Warrior river, and contains between 1500 and 2000 inhabitants. The seat of government was removed from Cahawba to this during 1826. The bank of the state, which brings a weekly concourse of people from every section of Alabama, is located here. The Supreme Court, which collects the most intelligent men from every quarter of the state, is also located here; and during the present month, the legislature located the university, the most richly endowed institution of the kind in America, in Tuscaloosa. These facts will show you at one glance, the importance of the situation, and the necessity of having it filled with a man of talents, piety, zeal, and discretion. The town is elevated about 150 feet above the ordinary level of the river, and appears to be a healthy place.'

"February 21, 1828.—'The vestry of Christ Church, Tuscaloosa, met this evening, with a view of appointing a committee to obtain a plan for their church. As soon as this shall have been effected, they will be ready to let out the erection of the building. When this shall have been done, the vestry will make application to the Executive Committee of the D. and F. Missionary Society, for a clergyman. Were it possible for me to discharge the duties which necessarily devolve upon the pastors of a flock, with effect, I would certainly remain here.

"If you can find two or three clergymen of respectable talents, disposed to emigrate to the south, you would do well to encourage them to come on next fall. I think I shall be able, during the spring, to report very favour-

bly of another situation. Were I able to take the field as a missionary, I could now get an ample support by attending to two or three places in the northern part of this state, and the southern part of Tennessee. After I leave this place I intend to examine the ground more minutely.

"The importance of this place as a missionary station, could not be overlooked by the Executive Committee, and they were gratified, when the Rev. Mr. Judd, whose attention had been called to the church in that place by some of its members, applied for the appointment of missionary agent for that station. He was immediately appointed, and received, previously to his embarkation from Philadelphia, every facility in the power of the committee, for his entering advantageously upon its duties. An application by a member of the committee, to the Philadelphia Bible Society, produced a liberal supply of Bibles and Testaments, for distribution; and he was furnished by the committee with a number of Prayer Books and Tracts. He is now on his way to Tuscaloosa.

"*ST. AUGUSTINE.* In the last quarterly paper, St. Augustine was alluded to as an important missionary station, and the hope expressed that a clergyman might shortly be sent thither. This hope has been realized in the appointment of the Rev. Mr. Henderson, who is now on his way to St. Augustine.

"The great want of a missionary to labour at this place, may be understood from the repeated application of the members of our church there resident, to their more favoured brethren in other parts of the country. The following extracts are from a paper printed in 1825, entitled 'Considerations in favour of assisting the Congregation of Episcopalians at St. Augustine, so as to enable them to erect a church, addressed to the friends of religion,' &c.

"This congregation has been duly organized. It has been incorporated, and at present numbers about one hundred souls. There are twelve communicants, and 20 children who have attended to be catechised. On the occasions of divine worship many per-

sons not belonging to the congregation have been present. It is probable the number will be increased as well by the accession of new settlers, as by that of those persons who have not associated with any Christian assembly. Like most emigrants, the members of this society here are poor. The country has not yet been sufficiently opened to afford proper scope for talent and industry.

"That they should be attached to the principles imbibed in their tender years, and which they associate with the memory of beloved parents and guardians; that they should not merely prefer a worship to which they have been accustomed, but venerate a liturgy which has been almost universally admired, and in the use of which pious persons of various ages and countries have found so much delight; that they should desire their children to be brought up under the influence of the same spiritual advantages, and the neighbours whom they esteem, and the territory of their abode, to enjoy like opportunities of religious instruction, incitement, and satisfaction, are, it is conceived, no more than is natural, and, we may add, commendable. We ask, then, our friends at home and abroad, whether they will not encourage these sentiments, and assist us to continue in our common faith. We ask those 'in green pastures and beside the waters of comfort,' to think of their brethren far from their native place and the friends of their youth, and in addition, separated from the church of their affection and their vows, from its sabbaths, its sacraments, its sympathies, its ministers, its ineffable consolations, and its soul enlivening hopes. We ask them to enable us, though absent in body, to be with them in spirit on the Lord's day, close by the sacred altar, pouring out a common offering, in the same words, to our one Father and Redeemer. We ask their assistance, that we and they, as far as circumstances permit, may take sweet counsel together, and walk to the house of God in company—and we know, and are persuaded, that such an appeal to good feeling and solid Christian principle, will not, cannot, be in vain."

"There are several Episcopalians, and probably many who would become such, scattered through East-Florida. On Amelia Island there are said to be about two hundred white persons, besides a large number of slaves. At Jacksonville, 40 miles from St. Augustine, it is thought a congregation of one hundred persons could now be collected."

"At Alachua there are already about two hundred and eighty whites, and one hundred and forty persons of colour, residing within ten miles of each other."

"The services of a church at St. Augustine would occasionally be attended by persons from the country, and its minister might sometimes visit different places. He might be very useful as the medium of distributing Bibles, Prayer Books, and Religious Tracts, and of inviting the attention of missionary societies to destitute places, as well as encouraging pious youth to devote themselves to the work of the ministry."

"The number of Indians in this territory is computed, with their slaves, to be about 2500. The greater part of these will be located at a distance of about 100 miles from St. Augustine. In the treaty with the Indians, our government has made provision for a school, with a stipend of \$500 per annum."

"The clergyman at St. Augustine would naturally be interested for the spiritual welfare of the Indians; and in the measures for civilizing and christianizing them, he would of course be a useful coadjutor."

"In March last, the vestry of Trinity church, St. Augustine, directed a committee to prepare, and present to this society, through the hands of the Rev. Mr. Williston, a distinct and brief statement of the property, means, and prospects" of their church. From this representation the following statements are taken:—

"The congregation own a lot in the public square, a beautiful site for a church, the corner-stone for which has already been laid about three years ago, with the solemnities of religious worship, by the Rev. Mr. Phillips.

This lot they have in fee by an act of Congress. Five hundred dollars have been collected in Charleston, through the agency of the Rev. Dr. Gadsden, and it is believed three hundred in North-Carolina, by Mr. Walker, one of the vestry, now deceased. About five hundred dollars have been subscribed by the congregation here, and probably more may be obtained, were it certain, that by any additional exertions on the part of the members, a church might be completed.

"With regard to the means of this congregation, nothing flattering can be said at present. There are about fifteen or twenty families who may be considered Episcopalians, and those, like all emigrants to new territories, with the exception of a few, are not wealthy. Our only hope, therefore, for the consummation of this desirable object, is from our fellow churchmen elsewhere; and, in making an appeal to their liberality and brotherly kindness, we trust we shall not do so in vain."

"Unfortunately for us, we have been destitute of the ministrations of an Episcopal clergyman nearly three years. Notwithstanding, we are under the impression, were a church built, and we were favoured with the services of a useful clergyman, that we have lost no ground; as from the solemn and sublime worship of our church, the sober and rational piety she inculcates, few who have once loved, would be willing to relinquish her. Add to this, that portion of emigrants whom we may expect here, will be respectable planters from the adjoining states, and invalids, who come to enjoy the delightful climate of St. Augustine, by whom the consolations of religion are particularly sought after. In a country newly settled by an American population, it is very desirable that the doctrines and worship of our church should obtain a permanent foundation. Experience dictates how much the literary institutions, and even legislative enactments in a country, are influenced by the prevailing religious opinions; and believing, as we do, that the government and discipline of our church are in accordance with the

institutions of the United States, and that no form of religion is better adapted to make good citizens and good Christians, we hope our brethren, who can afford us aid, will not withhold it, and we trust that their charity as Christians, their sympathy as churchmen, will incline them to enable us to worship God in the language of our fathers, in the unity of the spirit, and in the bond of peace.

"The Rev. H. N. Gray, on his way to Tallahassee, passed a few days in St. Augustine. In a letter to the secretary, dated at the latter place, December 3, 1828, he says, "I expect to preach three of four times in St. Augustine. The people here are very desirous to have a clergyman, but too poor to contribute much to his support."

"Christ is All."—Col. iii. 11.

"CHRIST is all." He is all to me as the end of the law for righteousness, the substance of prophecy, the sum of the gospel, the life of the promises: my wisdom to direct me, my righteousness to justify me, my sanctification to make me holy, and my redemption to make me completely happy in worlds of unutterable joy. He is the perfection of glory, the standard of holiness, truth without any defect of error, holiness without the least taint of pollution, the chief among ten thousand! Whatever is desirable on earth, whatever is attractive in heaven, all the graces of time, all the glories of eternity, meet in him their proper centre, flow from him their original source, are resolved into him their final end. His promises, how precious! His work, how perfect! His love, how vast! His mercy, how boundless! His truth, how immutable! His power, how omnipotent! His grace, how sovereign! His counsels, how profound! His people, how secure! His presence, how blissful! His smiles, how transporting! His gospel, how free! His law, how holy! His precepts, how pure! His threatenings, how tremendous! But how little of him who in all things has the pre-eminence can be known! the poverty of mortal language, the contracted nature of the human intellect, the necessity of receiving all our ideas

of spiritual and eternal objects, through the medium of the outward senses, preclude the possibility of doing justice to this most amazing subject. But though the mortal weighs down the immortal part at present, ere long, I trust, I shall arrive where, amidst the innumerable hosts of heaven, I shall know him more fully, and to all eternity adore his name, and proclaim his praise. Reader, O reader! study the excellencies of the person of Jesus, and the riches of his grace; flee for refuge to him; cast your burdens upon him; trust entirely in him. May his Eternal Spirit glorify him in you, in the dignity of his person, the perfection of his righteousness, the suitableness of his character, the mysteries of his love; may you live upon his fulness, draw continually out of it, abound in his work, find him your all in all, amidst the changing scenes of life, and in the hour of death; in that solemn hour, may you rise on the supporting wings of angels to the climes of bliss, your soul be presented faultless before the throne, complete in him, and be swallowed up in all the fulness of God. And at the resurrection of the just, may your bodies rise in all the glories of incorruption; may it then be beautiful as the temple of heaven, and animated with a life, pure as the life of God.

R. L.

Christ. Guard. & Ch. Eng. Magaz.

On Dealing sincerely with Children.

THE subject of education has been, to use a homely phrase, almost worn thread-bare; yet there is one point, which though it may be theoretically allowed by all, is not by all carried into effect. The writer of this is anxious to lead the attention of others to it, having often perceived and experienced the injurious tendency of a line of conduct opposed to that here recommended. It must be admitted by such as take the Holy Scriptures for their standard of principle and action, that "the way of truth" is the course invariably recommended, indeed plainly declared to be the only one which God will bless. Is it not then consistent with this infallible guide, as well as with common sense, that in the treatment of children, in which God's blessing

should be peculiarly sought, this obvious duty should constantly be kept in view?

It has been said, that in early childhood the parent or teacher stands in the place of God; and is he not a God of truth, to whom guile is an abomination? Till we feel confidence and firm reliance on our heavenly Father, we do not heartily devote ourselves to his service, or love his commandments, so as to find them "perfect freedom." Surely then that child will most delight to obey the parent who, he is certain, never deceives him; and who, though he may keep from him such knowledge, as is unsuitable to his age or capacity, and may give that reason for doing so, will in all he does and says act simply for his child's good, and that in the way commanded in the Bible, never for a moment allowing the *shadow* of the hollow maxim, "Let us do evil that good may come."

It appears that the usefulness of characters depends upon a just estimate of their own powers, that they may attempt whatever is like to succeed, and avoid such employments as may more probably fail. Does not then a system of deception in the management of children; by which is here more particularly meant, such a system as aims to repress the vanity of the more gifted, by false views of the talents bestowed on him, &c. tend gradually to prepare him for mistakes in his future course of life? It is not, for a moment, intended to recommend any plan which is likely to lead children to act for themselves, or think independently, before they are able to form their own judgment, or before it would be good for them to choose their own path; all desired is to plead for them to be treated as friends—to be allowed to see that the hearts of their parents are full of "love" to them and for them, to be convinced that they are "the words of truth" which are "breathed from their lips." It is suggested that varieties of natural talents are in some respects like bodily differences of figure and stature, and surely we should never expect to be believed, if we endeavoured to persuade several children of unequal heights, that they

were all of a size. Will not the wonderful discernment, peculiar to childhood, immediately detect a sentiment assumed to answer a particular purpose; and will not such a discovery give a stab, perhaps with some tempers, a *stab for life*, to that tender, confiding, ingenuous disposition, which is the loveliest characteristic of childhood, and perhaps next to the fear of God, the greatest safeguard of youth, while the blessing of a parent's guidance is continued.

These ideas have been suggested, as most probably is generally the case in papers of this kind, by particular circumstances. Should they meet the eye of any person candid enough to consider them, even though they may be at variance with some parts of his own conduct, the writer's object will be attained; as it is confidently believed, that an investigation of the subject will conduct all who desire to be guided by the pure light of the Scriptures to the same conclusion. Perhaps no one would be injured by referring every thing of daily occurrence to that unerring standard, (from which, in trifles, too many are apt to deviate, who, in great points, make it the business of their lives to act upon its precepts) and to remember in their rejection or acceptance of every opinion the injunction, "To the law, and to the testimony. If they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

A FRIEND TO ALL.

Ibid.

Things placed as they ought to be.

An Episcopal church has recently been built in Norfolk, Virginia, and consecrated by the name of "Christ church," to the worship of Almighty God. A writer in the "*Philadelphia Recorder*," of the 20th of December last, says:—"This beautiful building, the largest house of worship, and probably the handsomest in the southern section of the United States." I think there is some error in this sweeping remark. Virginia, great and powerful as it is, does not comprise the whole of the southern section of the United States. South-Carolina, though of small dimensions, puts in her claim to be considered as no very inconsiderable, nor very unimportant, part of the southern section of our country. That "Christ church," Norfolk, may be suffi-

ciently large for the Episcopalians in that city, and that it may be a handsome, nay, that it may be a very "beautiful building," I am not prepared to deny; and I greatly rejoice that this may literally be the case. I rejoice that a temple, erected for the worship of God, a place where he records his name, is as noble, and as beautiful a building, as the means of the worshippers can conveniently afford, that God may in all things be glorified; but that "Christ church," Norfolk, is the largest house of worship in the southern section of the United States, I am not willing to admit, having direct evidence to the contrary before my eyes. It would, indeed, be placing South-Carolina in the back ground, where her friends are not disposed to permit her to stand. We will now see whether facts do not warrant the opinion I have expressed.

The "Recorder" informs us that "Christ church" is "65 feet front, by 96 feet in length; and that it contains 88 pews below, and 42 in the galleries." Confining my remarks to Episcopal churches alone, I may safely say that some in Charleston are certainly larger than the church at Norfolk. As, for example—

St. Philip's church is 123 feet long, and 62 feet wide. It has 90 pews on the ground floor, and 74 in the galleries. This church, then, is 27 feet longer, and contains 34 pews more than "Christ church."

St. Michael's Church is 130 feet long, and 60 feet wide. It has 93 pews on the ground floor, and 45 in the galleries. This church, then, is 34 feet longer, and contains 8 more pews than "Christ church."

St. Paul's church is 164 feet long, and 70 feet wide. It has 132 pews on the ground floor, and 48 in the galleries. This church, then, is 68 feet longer, and contains two pews more on the ground floor than "Christ church" has altogether; and in the whole, has 50 pews more than that building.

As to the relative beauty of the several churches, I have nothing to say, because I have not seen the church in Norfolk; I will, therefore, merely transcribe what has been said of the churches in Charleston by different writers.

The celebrated Edmund Burke, in his "Account of European Settlements in America," (vol. ii. p. 258,) says of St. Philip's church, that it "is spacious, and executed in a very handsome taste, exceeding every thing of that kind which we have in America;" and Mr. Gillies, in his Memoirs of Mr. Whitefield, (p. 40,) says of the same church, that it is a "grand church, resembling one of the new churches in London." St. Michael's and St. Paul's churches have been built subsequently to St. Philip's. "The steeple of St. Michael's church is 168 feet high, and is acknowledged to be the handsomest steeple in

America; and, probably, is not exceeded by any thing in London, for the lightness of its architecture, the chasteness of its ornaments, and the symmetry of its parts." St. Paul's church "is a noble building, handsomely finished in the inside. The order is Grecian, with a Gothic tower. These churches are built of brick, and are rough-cast."—*History of the Church of South-Carolina.*

As there can be no ill feeling produced by the statement in the "Recorder," so, I trust, it will be believed, that I have made the foregoing remarks simply with the view of placing the matter as it really stands.

F. F.

Charleston Gospel Messenger.

EPISCOPAL ACTS.

In the Diocese of Connecticut.

On the third Sunday after the Epiphany, January 25th, 1829, in Trinity church, New-Haven, the Right Rev. Bishop Brownell held an ordination, and admitted to the holy order of deacons Mr. William Crosswell, and to that of priests, the Rev. Francis L. Hawkes, assistant minister of that church. Morning prayers were read, and the candidates presented, by the rector, the Rev. Harry Crosswell; and a very interesting, solemn, and impressive discourse on the dignity, importance, and responsibility of the Christian ministry, was delivered by the bishop in the presence of a crowded congregation. The Rev. Messrs. Garfield and Potter were also present, and assisted in the laying on of hands.

In the Diocese of New-York.

On Thursday, the 29th of January, 1829, the Right Rev. Bishop Hobart consecrated St. Michael's church, in this village, to the worship of Almighty God. On this occasion, morning prayer was conducted by the Rev. Mr. Beardsley, of Le Roy, assisted by the Rev. Mr. Gear, of Palmyra. The sentence of consecration was read by the Rev. Mr. Smith, of Batavia, and the request from the vestry to the bishop was read by the Rev. Mr. Norton, of Richmond. Seven clergymen from the adjacent villages were present, and a large concourse of people, filling even the aisles to overflowing, listened with great interest and attention to the solemn services. The sermon of the bishop, from these words, Gen. xxviii. 16, "Surely the Lord is in this place," was in a high degree impressive and appropriate. The rite of confirmation was then administered to 14 persons, preceded by an address explanatory of some expressions in the confirmation service, succeeded by another address more particularly to the persons confirmed, and delivered with all that warmth and energy calculated to arouse the conscience, and excite the holiest affections of the heart.

When it is considered how short a time has elapsed since this parish has had the regular services of the church, it is perhaps not claiming too much for them to say, that this edifice is an honourable evidence of their zeal and enterprise.

St. Michael's church is a brick edifice, of the high Gothic order, 60 feet by 44; the wall 34 feet from the ground. The front presents an arcade, decorated with pilasters, and containing a window on each side of the entrance to the vestibule, divided with a mullion. The door is surmounted by a window, from which it is separated by a transom; and the window is divided by three mullions. The arches terminate at the foot of the pediment, the tympanum of which has its appropriate ornament. A square tower rises from the pediment 29 feet, containing two sections, the upper one of which is ornamented with minarets, and from the base of the lower one, on each side, runs a parapet, terminating at the north and south angles with a minaret. There are three windows on each side of the building, similar to those in front, and in the rear a circular vestry. The vestibule of the church extends the whole range of the front; and is 14 feet deep; the gallery over this being of the same dimensions, having two clustered columns rising from its front, with proper bases and capitals. The nave is entered by two doors, and the two aisles, which extend to two corresponding doors on either side of the pulpit, leading into the vestry, are intersected by the transept, which is part of an elevated platform surrounding the desk and chancel. The chancel is a perfect ellipsis, elevated 18 inches from the aisle, the railing supported by delicate clustered columns. The desk rises from the rear of the chancel seven inches, and the pulpit thence three feet, and is entered from the vestry by a door in the rear. The altar, which is a prominent object of interest in this church, is the figure of a parallelogram, with curved sides, presenting in front several niches. The central ornament is composed of four small niches, comprehended within one Gothic arch, and these separated by mullions intersecting one another in the same manner as the windows over the door in the facade, (which ornament is also expressed on each end of the altar.) On each side of this is a larger niche containing a cross, which, with all the mouldings, is gilded. Each angle is decorated with clustered columns standing on a pedestal beautified with curious net-work. It is surrounded with a frieze, ornamented with circular fillets crossing each other, and underlaid with velvet of royal purple, which is also the colour and material of the hangings of the desk and pulpit.

This chaste specimen of architecture, in which the pure Gothic is preserved

throughout, is the work of a western artist, Mr. Cyrus L. Warner, of this village. The mason work by Samuel Lewis, also of this village.—*Livingston Register*.

Zion Church, Palmyra.—This neat Gothic edifice, recently completed, was consecrated by the Right Rev. Bishop Hobart, on Sunday, the first of February, 1829, in the presence of a very crowded and attentive audience. The clergy present and assisting the bishop in the services, were the Rev. Mr. Gear, minister of the parish, and the Rev. Mr. Hubbard, of Sudus. This, our readers will perceive, is the third new church consecrated by Bishop Hobart in the space of eight days.

It is stated, as a peculiar excellence is the internal arrangement of Zion church, that the seats in the gallery are so constructed as to afford every one a very easy and commanding view of the transactions at the desk and chancel. The building is 54 feet by 40. The erection of this edifice reflects great credit upon the few Episcopalians who have exerted themselves for the establishment of the worship of their choice and their ardent attachment. The young ladies of the congregation, anxious to contribute something to the general cause, with a laudable zeal devoted themselves, in their leisure hours, to the production of various articles of needle-work and of dress. By the sale of these articles, funds have been raised for the very rich and appropriate hangings which decorate the church.

There is, we know, with many, a strong prejudice against the exertions of ladies in this way. That the plan of enlisting them in affairs of this kind may be, and indeed is very often carried to unreasonable lengths, we have little doubt; and that they are sometimes led into efforts which have a tendency to detract from that retiring delicacy which is the highest ornament of their sex, we will not deny; but, with all this allowance, we have never yet been able to discover, why females might not, with the utmost propriety, engage in some undertakings for the furtherance of piety, and virtue, and the interests of the church. In our retired and infant congregations, a little attention of this kind, while it would create but a momentary suspension of domestic duties, would be productive of interesting and valuable results. That the practice has been abused is no good argument against it; and we are very free to declare our wish, that many of our small congregations would follow the example of the young ladies of Palmyra.

After the consecration service was concluded, the bishop administered the ordinance of confirmation to ten persons.—*Auburn Gospel Messenger*.

St. Andrew's Church, Harlem, New-York.
A Protestant Episcopal church, under

the above title, has recently been organized in the village of Harlem, in the twelfth ward of this city. The Rev. George L. Hinton was elected rector; John Rooke and Charles H. Hall, wardens; David Randell, William Randell, Ezekiel Pennoyer, George Riblet, James Flanigan, William D. Bradshaw, Samuel J. Camp, and Adolphus B. Sands, vestry. Committees have been appointed to procure subscriptions to aid in the erection of a convenient place of worship early in the ensuing spring.

Interments in the City and County of New-York during the year 1828.

From the report of the City Inspector we learn, that the number of deaths during the year 1828, was 5181, viz. 1574 men, 1045 women, 1447 boys, and 1115 girls; and that of the whole number there died in January 391, in February 420, in March 467, in April 350, in May 341, in June 365, in July 503, in August 582, in September 516, in October 464, in November 402, in December 380.

Agea.—Of 1 year and under, 1427; between 1 and 2, 460; between 2 and 5, 339; between 5 and 10, 149; between 10 and 20, 193; between 20 and 30, 685; between 30 and 40, 729; between 40 and 50, 496; between 50 and 60, 302; between 60 and 70, 214; between 70 and 80, 115; between 80 and 90, 57; between 90 and 100, 13; over 100 years, 2.

Diseases, &c.—Abscess 10, aneurism 1, apoplexy 94, asphyxia 4, asthma 2, burned or scalded 21, carbuncle 2, cancer 6, caries 1, casualty 43, catarrh 1, chicken pox 1, childbed 35, cholera morbus 19, colic 4, compression of the brain 5, consumption 906, convulsions 336, contusion 1, cramp in the stomach 13, diabetes 1, diarrhoea 110, drinking cold water 9, dropsy 118, dropsy in the chest 49, dropsy in the head 236, drowned 84, dysentery 155, dyspepsia 6, epilepsy 14, erysipelas 10, fever 91, fever bilious 25, fever bilious remittent 14, fever hectic 2, fever inflammatory 5, fever intermittent 40, fever puerperal 12, fever putrid 1, fever remittent 44, fever scarlet 11, fever typhus 151, flux infantile 167, fracture 3, gravel 4, hæmorrhage 13, hæmoptysis 8, herpes 2, hives or croup 155, hysteria 2, jaundice 10, illiac passion 2, inflammation of the bladder 3, of the bowels 141, of the brain 109, of the chest 201, of the liver 56, of the stomach 13, influenza 3, insanity 7, intemperance 75, killed or murdered 3, leprosy 1, locked jaw 7, lumber abscess 3, manslaughter 1, marasmus 111, measles 28, mortification 11, nervous disease 4, old age 195, palsy 29, peripneumony 26, pleurisy 19, pneumonia typhoides 4, quinsy 13, rheumatism 12, rupture 3, St. Anthony's fire 2, schirrus of the liver 2, scrofula or king's evil

17, small pox 93, sore throat 24, spasms 6, sprue 22, still born 338, strangury 2, sudden death 1, suicide 22, syphilis 14, tabes mesenterica 139, teething 86, tumour 2, ulcer 15, unknown 98, white swelling 6, whooping cough 157, worms 16.

Remarks.—The City Inspector respectfully reports to the Board of Common Council a statement of the interments in the city and county of New-York for the year one thousand eight hundred and twenty-eight, amounting to 5181.

The reader of the report of the preceding year will observe, with surprise, that the number of deaths in those successive years is exactly the same, (5181) a coincidence as singular, perhaps, as can be found on record; and especially when it is known how much the population of this city has increased within the last year.

The total number of coloured persons that died were 630.

The consumptive cases were 906, of which 99 were coloured persons.

The cases of fever and infantile diseases vary very little from what is usual; but our continued exemption from the desolating effects of yellow fever, must be a source of real gratitude and thankfulness.

Notwithstanding the vast and obvious advantage bestowed on mankind by the discovery of vaccination, it is melancholy to observe the indifference with which its blessings are viewed by many, when we have to report the death of 93 persons by that loathsome disease, the small pox, whilst it is some consolation to find that the number is much less than in the preceding year.

G. CUMMING,
City Inspector.

New-York, 26th January, 1829.

Remarkable Preservation.

A gentleman in the western part of New-Hampshire lately purchased, for a trifling consideration, a copy of the *Bishop's Bible*, so called, folio edition, printed in London in the year of our Lord 1572, with Archbishop Cramer's Preface appended to it. It was printed on good paper, with the old black letter type, and is now entire, with the exception of the title-page, which is wanting.

It is truly a singular fact, that this venerable piece of antiquity should have been thus preserved, when it is considered that it has been for the last two hundred and fifty years a pilgrim and stranger in the world, and probably for the last hundred and fifty years in the wilderness of New-Hampshire. It is a valuable article, and should now be deposited in some more secure place for its preservation, than it would seem to have had in times past.—*Boston Commercial Gazette.*

Niagara Falls.

A letter from a gentleman at that place, dated December 30, 1828, states, that on the Sunday evening preceding, about nine o'clock, "two or three successive shocks or concussions were felt, the second of which was accompanied with an unusual rushing sound of the waters." The next morning it was discovered, "that a large portion of the rock in the bed of the river, at the distance of about two-fifths from the Canada shore, to the extreme angle of the Horse-shoe, had broken off and fallen into the abyss below." The whole aspect of the falls is said to be much changed by this convulsion. A course of high winds for several days previous to its occurrence, producing an accumulation of water in the rivers, is supposed to have been the immediate cause. The west side of Goat-Island is rapidly wearing away by the action of the stream on its shore, and it is estimated by the writer of the letter, that "two thousand tons of soil, sand, and gravel, have disappeared since he first went there in October." This gradual crumbling away of the rock over which the Niagara is precipitated, adds plausibility to the conjecture, that the falls were once as low down as Lewiston, and they have for centuries been travelling up towards their present position.—*Canand. Reposit.*

The Calm Sea.

(From Blackwood's Magazine.)

The gentle breeze that curl'd the sea, had slowly died away,
And stretch'd in glassy stillness now, the wide blue waters lay,
The sea bird's cry was heard no more, and soft as infant's sleep
Was the holy calm that lay upon the bosom of the deep.
But yesterday the storm had raged, and shook the mighty ocean,
That dash'd aloft its foamy waves, and heaved in wild commotion;
To-day you might have thought no storm had ever touch'd its breast,
As it lay a mighty emblem of mild majesty and rest.
Is there such calm for mortal breasts when storms have once been there,
When passion wild has swept along, and heart corroding care?
When guilt has once disturbed the soul, and mark'd it with its stain,
Can tranquil softness of the heart be ever ours again?
Yes—But it is not of this world, the peace that must be sought,
And with the soul's repentant tears it can alone be bought;
'Then, as it meekly bows to kiss affliction's chastening rod,
The broken and the contrite heart shall feel the peace of God.

W. J.

Acknowledgment.

The Treasurer of the New-York Protestant Episcopal Missionary Society acknowledges the receipt of the following sums in the Treasury during the month of February:—

1829. For the Disposable Fund.	
Feb. 6th.—Donation from Dr. Edward De-lafield	\$7 00
Feb. 16th.—Collection made at St. Thomas' church—sermon by the Rev. Levi S. Ives	162 17
Feb. 18th.—Received of the Aux. Female Missionary Society of St. John's chapel, New-York, per Miss Corré	230 00
(The above sum having been contributed by the Sewing Society attached to the same)	
Feb. 20. Donation from the Rev. William Creighton	5 00
Feb. 27.—Donation from a member of St. George's church	5
Feb. 27.—Donation from a member of St. George's church, per the Rev. Dr. Milnor	5
	<hr/> \$414 17 <hr/>

For the Permanent Fund.

February 9.—From William H. Harison, esq. to constitute himself a Life Member	30 00
Feb. 11.—From Robert Gill, esq. to constitute himself a Life Member	30
	<hr/> \$60 00 <hr/>

BENJAMIN M. BROWN,
Treasurer.

Feb. 28, 1829.

Calendar for April, 1829.

- 5. Fifth Sunday in Lent.
- 12. Sixth Sunday in Lent. Palm Sunday.
- 13. Monday before Easter.
- 14. Tuesday before Easter.
- 15. Wednesday before Easter.
- 16. Thursday before Easter.
- 17. Good-Friday.
- 18. Easter-Even.
- 19. Easter-Day.
- 20. Easter-Monday.
- 21. Easter-Tuesday.
- 25. St. Mark.
- 26. First Sunday after Easter. Low Sunday.

Ecclesiastical Meeting in April, 1829.

- 27. Georgia Convention meets.

☞ To Correspondents.—"False Ideas of Heaven," by "C. A. J.," "Use of the Term Sabbath," by "SCRUTATOR;" and "Remarks on a Passage in the Memoir of Herbert Marshall," by "J. D. E." will be inserted in our next.